

AN ELEMENTARY SANSKRIT GRAMMAR

*For use in the Upper Classes of Higher
English Schools*

BY
G. THIBAUT, C.I.E.

ASSISTED BY
PANDIT BAHUBALLABHA SHASTRI.



Published by the
UNIVERSITY OF CALCUTTA
1911.

PRINTED BY ATULCHANDRA BHATTACHARYYA

AT THE

CALCUTTA UNIVERSITY PRESS:

89, PRINCE OF WALES STREET, CALCUTTA.

PREFACE.

THE Compilers of this Elementary Grammar, primarily meant for candidates for the Matriculation Examination of the Calcutta University, have been guided in their work by two main considerations. In the first place, it has been their aim to render the Grammar as simple as possible and hence to admit into it nothing in excess of what the Student at that stage may really be expected to know. By a Student's 'knowing' grammatical forms they understand that he should be able not only to recognise and analyse them when he meets with them in literature but also to reproduce and apply them accurately for the purposes of translation into, and composition in, Sanskrit. This latter consideration at once very definitely limits the matter to be comprised in a Grammar; and the Compilers, therefore, have excluded from their book many of the less common forms which, as a rule, are given even in Grammars of an elementary type. The teacher will not find it difficult

to give supplementary instruction regarding such forms whenever required. And the Student also should early acquire the capacity and habit of consulting, for information not given in his text-book, grammars of a more advanced type—copies of some of which ought to be accessible to him in his School Library.

The Compilers, in the second place, have endeavoured to cast the grammatical matter in a form which will not present too many difficulties to teachers, many, or most, of whom may have learned their Sanskrit grammar according to the old Indian system. For this reason Sanskrit technical terms are freely used together with the corresponding English ones, and occasionally views on points of grammar which are distinctively Indian have been referred to and explained.

A supplement to this grammar, in the form of a 'Dhātukosha' containing a very full statement of all the tenses, moods etc., of the more commonly used verbs, will be published shortly.

The compilation of a grammar on the lines indicated in the above was first suggested to the undersigned by the Vice-Chancellor of the

University, the Hon'ble Mr. Justice Asutosh Mookerjee, Saraswati, C.S.I., whose interest in the promotion of Oriental studies is well known and who since a long time has felt convinced that a book of this type would contribute to make Sanskrit more popular in our Schools and to bring it into line with other branches of study.

G. THIBAUT.

B. B. SHASTRI.

N. B.—It is not of course intended that the entire Dhātukosha should be included in the Matriculation Course : as a whole it is meant for purposes of reference only. But Matriculation Candidates will be expected to be familiar for the purposes of translation and composition with the different tenses, moods, participles, *etc.*, of the following roots :—

अद्। अप्। अर्च। अर्ज। अह। अग्। अम्।
 आप। आम। ह। हप्। ह्व। कथ। कम्।
 कुप्। कृ। कृप्। कृप्। क्री। क्रीड। कुष्।
 चम्। चि। चन्। चाद। गम्। गुप्। गै। ग्रह।
 घा। चर्। चि। चिन्। छिद्। जन्। जप्। जागृ।

जि । जृ । ज्ञा । ज्वल् । तन् । तप् । तुद् । तुप् ।
 तृ । त्यज् । त्रै । त्वर् । दंश् । दह् । दा (दाण) ।
 दा । दिव् । दुप् । दुह् । दृश् । दृह् । द्विप् । धा ।
 धाव् । धू । धृ । नम् । नश् । निन्द् । नी । नृत् ।
 पच् । पठ् । पत् । पा । पीड् । पुप् । पू । पूर ।
 पू । प्रच्छ् । प्री । बन्ध् । बाध् । बुध् । ब्रू । भच् ।
 भज् । भञ्ज् । भा । भास् । भिद् । भी । भुज् । भू ।
 भृ । भ्रम् । भंन् । मा । मि । मिल् । मुद् । मुच् ।
 मृ । मृज् । मृप् । यज् । यत् । यम् । या । याच् । युज् ।
 युध् । रच् । रच् । रम् । राज् । राध् । रुच् । रुद् ।
रुध् । रुह् । लम् । लिप् । लिह् । वच् । वद् । वस् ।
 वह् । विद् । विश् । वृ । वृज् । वृत् । वृध् । वृप् ।
 शक् । शङ् । शंस् । शप् । शम् । शास् । शी । शच् ।
 शुभ् । शुप् । श्यम् । श्रि । श्रु । श्रस् । सह् । सिच् ।
 सिध् । स्र । सृज् । स्रर्ध् । स्वप् । स्था । स्तु । स्तृ ।
 छा । स्पृश् । स्पृह् । स्मृ । हन् । हस् । हिन्स् । ह्र ।
 ह्रप् । ह्रे ॥

CONTENTS.

CHAPTER I.

The Alphabet 1—5.

SECT.	PAGE.
1. The Alphabet	1
2. Vowels	1
3. Consonants, Consonants with Vowels ...	1—2
4. Groups of Consonants	2
5. List of Compound Consonants ...	3
6. Guna and Vridhhi	5

CHAPTER II.

Rules of Sandhi 5—22.

7. Meaning and use of Sandhi ...	5
8-23. Sandhi of Vowels	6-11
20-28. Irregular Vowel Sandhi ...	9-11
29-75. Sandhi of Consonants ...	12-22
62-73. Visarga for final स् and र् ...	18
74-75. Irregular changes of Visarga ...	21-22
76-80. Change of र् into स्	23-24
81-86. Change of स् into र्	24-26

CHAPTER III.

Declension 26—98.

87. Prātīpadika, Vibhakti, Pada, Gender and Numbers	26-27
---	-------

88. Cases	...	...	27-28
89. Case Terminations (सप्त विभक्ति )	...	...	28
90. Classes of Nouns	...	...
(1) Bases ending in Vowels	...	..	29-41
91. Masculine bases ending in च	...	...	29
92-94. Masculine bases ending in ऋ	...	...	30
95. Masculine bases ending in उ	...	...	31
96. Masculine bases ending in ए	...	...	32
97. Masculine bases ending in ओ	...	...	33
98. Feminine bases ending in आ	...	...	33
99. Irregular feminine bases ending in आ	..	...	34
100. Feminine bases ending in इ	...	...	34
101-03. Feminine bases ending in ई	...	...	35-36
104. Feminine bases ending in उ	...	...	36
105-06. Feminine bases ending in ऊ	...	...	37-38
107. Feminine bases ending in ए	...	...	38
108. Feminine bases ending in ओ	..	...	38
109. Feminine bases ending in औ	..	...	39
110. Neuter bases ending in च	...	...	39
111-13. Neuter bases ending in ऋ	...	...	40
114. Neuter bases ending in उ	...	...	41
115. Bases ending in Consonants	...	...	42
116-24. Unchangeable Bases	...	...	43-48
125. Changeable Bases	..	...	49
126-34. Bases having two forms. Participial			
bases in चत्	...	...	49-53
135. Comparative Bases in यत्	...	...	53
136-38. Bases in मत् and नत्	...	..	54-55

139. Bases having three forms ...	...	55
140-46. Bases in मन् and वन् preceded by a vowel. Bases in ञन्	...	55-58
147. Perfect Participle bases in षन्	...	59
148. Bases in ञ् ...	...	60
149. Irregular declension ...	...	61

Adjectives.

150-52. Degrees of Comparison	...	62-63
-------------------------------	-----	-------

Numerals.

153-64. Cardinals ...	...	64-72
165. Ordinals ...	...	73-74
166-67. Numerical Adverbs and other Deri- vatives ...	...	75

Pronouns.

168-72. Pronominal Adjectives ...	...	76-79
173-75. Pronouns proper. Personal Pronouns		80-81
176-80. Demonstrative Pronouns	...	82-87
181-83. Reflexive Pronouns ...	...	87-88
184. Possessive Pronouns ...	...	88
185. Relative Pronouns ...	...	88
186. Interrogative Pronoun's ...	...	89
187-90. Compound Pronouns ...	...	89-91
191-213. Feminine Bases ...	...	91-98

CHAPTER IV.

Conjugation 98-184.

214-15. Tenses and Moods (Lakāras) ...	98
216-17. Transitive and Intransitive Verbs ...	99-100
218-20. Personal terminations (परस्मैपद and आत्मनेपद)	100-01

221.	The ten classes of Verbs	...	...	101-02
222.	First group	...	...	102-03
223.	Second group	...	...	102
224-25.	The augment च	..	...	102-03.

First Group.

226-27.	Personal terminations (लिङ् विभक्ति)	...	103-05
228-30	First Conjugation	...	105-08
231-33.	Fourth Conjugation	...	108-09
234-35.	Sixth Conjugation	...	109-10
236-37.	Tenth Conjugation	..	110-11

Second Group.

238-41.	Personal terminations	...	111-13
242-58.	Second Conjugation	...	113-21
259-69.	Third Conjugation	...	121-28
270-75.	Fifth Conjugation	..	128-31
276-79.	Seventh Conjugation	..	131-33
280-83.	Eighth Conjugation	...	134-36
284-90.	Ninth Conjugation	...	137-39

General Tenses and Moods.

291-93.	Intermediate च	...	140-41
294-331.	Perfect Tense लिङ्	...	141-54
296-326.	Reduplicated Perfect लिङ्	...	141-53
301.	Personal terminations of लिङ्	...	142-43
327-31.	Periphrastic Perfect लिङ्	...	153-54
332-52.	Aorist कृद् ...	...	154-64
335-36.	First Form	...	155-65

337-38.	Second Form	...	...	156-57
339.	Third Form	...	..	157-58
340-42.	Fourth Form	...	..	158-59
343-48.	Fifth Form	...	..	159-62
349-50.	Sixth Form	...	..	162-63
351-52.	Seventh Form	...	..	163-64
353-58.	Simple Future वृट्	...	..	164-65
359-62.	Periphrastic Future लृट्	...	...	165-66
363-64.	Conditional लृङ्	...	...	166-67
365-71.	Benedictive आशिर्वादि-लृङ्	...	..	167-69
372-81.	Passive (कर्मवाच्य and भाववाच्य )	...	..	169-71
382-91.	Causative णिजन्त	...	.	172-73
392-98.	Desiderative सजन्त	...	..	173-74
399-401.	Frequentative यङ्जन्त	...	..	174-75
402-03.	Denominative नामधातु	...	...	175-76
404-25.	Parasmaipada and Atmanepada	...	..	176-80
426-43.	Use of the Tenses and Moods	...	...	180-84

CHAPTER V.

Verbal Forms derived from roots by means of kṛit-suffixes कृदन्त 184-194.

444-45.	Kṛidanta	...	..	184-85
446-48.	Present Participles	...	...	185-86
449-55.	Future Participles	...	...	187-89
456-63.	Past Participles	...	...	189-92
464-69.	Indeclinable Past Participle	...	...	192-94
470.	Infinitive	...	...	194

CHAPTER VI.

Government of Cases 195-215.

(कारक)

471.	Kāraka	...	...	195-96
472.	Nominative	..	...	196
473-83.	Accusative	...	...	196-201
484-90.	Instrumental	...	..	201-03
491-502.	Dative	...	...	203-06
503-12.	Ablative	...	...	206-09
513-19.	Locative	..	...	209-12
520-31.	Genitive	..	...	213-15

CHAPTER VII.

Compounds 216-240.

532.	Samasa	..	...	216
533-39.	Avyayibhāva		..	216-19
540-65.	Tatpurusha		..	219-30
566-76.	Bahuvrīhi		..	230-35
577-85.	Dvandva	...	..	235-39
586.	Saha-supā	..	...	239-40
587-89.	Ekasesh		...	240-41

CHAPTER VIII.

590-598.	Secondary Suffixes अदिन	...	241-244
----------	-------------------------	-----	---------

CHAPTER I.

The Alphabet.

1. Sanskrit is most commonly written in the Devanāgarī character. The Devanāgarī Alphabet comprises forty-eight letters (वर्ण or अक्षर). Of these letters thirteen are vowels (स्वर), and thirty-five consonants (व्यञ्जन).

2. Of the thirteen vowels five are short (ङ्क्ष), viz., अ a, इ i, उ u, ऋ ṛi, and ए li. Eight are long (दीर्घ), viz., आ ā, ई ī, ऊ ū, ॠ ṛī, ऐ e, औ ai, ओ o, औ au.

3. The following is a list of the consonants—

क k, ख kh, ग g, घ gh, ङ n ;
च ch, छ chh, ज j, झ jh, ञ ñ ;
ट ṭ, ठ ṭh, ड ḍ, ढ ḍh, ण ṇ ;
त t, थ th, द d, ध dh, न n ;
प p, फ ph, ब b, भ bh, म m ;
य y, र r, ल l, व v ;
श ś, or ṣ, ष sh or ṣ, स s, ह h ;

: ṁ, or ṁ Anusvāra,

: ḥ Visarga

When following a consonant, the vowels are written as follows—

आ I, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ॠ ṛī,
ए ē, ऐ ēī, ओ ō, औ ōī.

Thus—

क,	का,	कि,	की,	कु,	कू,	कृ,
ka,	kā,	ki,	kī,	ku,	kū,	kṛi,
क,	कृ,	के,	कै	को,	कौ,	
kṛi,	kṛi,	ke,	kai,	ko,	kau,	
र ru,	रू rū,	शू śū,	शू śū,	शृ or शृ śṛi,		
शू śṛi,	हु hu,	हू hū,	हृ hṛi,	हृ hṛi,		

4. The consonants are divided into groups, according to the vocal organs employed in their articulation. The first five of these groups are called **वर्ग** and each group is distinguished by the first letter it comprises. Thus, the **क-वर्ग** comprises क ख ग घ ङ.

च छ ज झ ञ form the **च-वर्ग**; ट ठ ड ढ ण the **ट-वर्ग**; त थ द ध न the **त-वर्ग**; प फ ब भ म the **प-वर्ग**.

The letters य र ल व are called **अन्तःस्थ-वर्ण**.

श ष स and ह are comprised under the name **ऊष्मवर्ण**.

The last letters of the five **वर्ग** i. e., ङ ञ ण न and म are comprised under the term **अनुनासिक**,

and this name is also applied to the sign $\underset{\sim}{\text{}}$ written above a letter.

5. Consonants following each other without intervening vowels are written in groups (Compound Consonant-).

List of Compound Consonants.

क kka,	ख khka,	क्त kta,	क्त्या ktya,
क्त्रा ktra,	क्त्वा ktva,	क्न kna,	क्न kma
क्य kya,	क्र kra,	क्ल kla,	क्व kva,
क्ष ksha,	क्ष्म kshma,	क्ष्य kshya,	क्ष्व kshva.
क्य khya,	ख khra,	ग्य gya,	ग्र gra,
ग्य grya,	घ ghna,	घ्म ghma,	घ्य ghya
घ्र ghra,	ङ nka,	ङ्क nkta,	ङ्क nksha.
ङ्क nkshva,	ङ nga,	ङ्ग ngya,	ङ्ग nma.
च्चे checha,	च्चेहे chechha,	च्चेह्रे chechhra,	च्चेह्रे chehna.
च्चे chma,	च्चेहि chihya,	च्चेहि chhra,	च्चेहि jja,
ज्ज jja,	ज्ज jna,	ज्य jya,	ज्ज jma,
ज्य jya,	ज्ज jra,	ज्व jva,	ज्व ncha,
ञ्जे nchha,	ञ्जे nja,	ट tta,	ट tya,
ट tra,	ट्ठ thya,	ट्ठ thra,	ट्ठ dya,
ड dra,	ड्ठ dhya,	ड्ठ dhra,	ण्ड pta,
ण्ड ptha,	ण्ड pta,	ण पpa,	ण्म pma,
त्त tka,	त्त tta,	त्त्य ttya,	त्त्व ttva,
त्त ttra,	त्त ttha,	त tna,	त्त tpa,
त tna,	त or त tra,	त trya,	त tva,
त tsā,	थ thya,	द dga,	द dda,

द	ddha,	ध	ddhva,	ड	dna,	ढ	dba,
ड	dbha,	झ	dbhya,	झ	dma,	झ	dya,
द	dra,	झ	drya,	ड	dva,	झ	dvya,
ध	dhna,	ध	dhma,	ध	dhya,	ध	dhra,
ध	dhrya,	ध	dhva,	न्त	nta,	न्त	ntya,
न्त	ntra,	न्त	nda,	न्त	ndra,	न्त	ndha,
न्त	ndhra,	न्त	nna,	न्त	nra,	न्त	pta,
प	ptya,	प	pna,	प	pma,	प	pya,
प	pra,	प	pla,	प	psa,	प	bja,
ब	bda,	ब	bdha,	ब	bna,	ब	bra,
भ	bhna,	भ	bhya,	भ	bhra,	भ	bhva,
म	mna,	म	mpa,	म	mba,	म	mbha,
म	mma,	म	mya,	म	mra,	म	mla,
य	yya,	य	yva,	र	rka,	र	rdha,
ल	lka,	ल	lpa,	ल	lla,	ल	lva,
व	vna,	व	vya,	व	vra,	व	ścha,
श्च	śchha,	श्च	śchya,	श्च	śna,	श्च	śya,
श	śra,	श	śrya,	श	śla,	श	śva,
श्व	śvya,	ष्ट	shṭa,	ष्ट	shṭya,	ष्ट	shṭra,
ष्ट	shṭva,	श	shṇa,	ष्ट	shṭha,	स्क	ska,
स्त	sta,	स्त	stya,	स्त	stra,	स्त	strya,
स्व	stva,	स	śna,	स	sma,	स	śya,
स	sra,	स	śva,	ह	hṇa,	ह	hna,
ह	hma,	ह	hya,	ह	hra,	ह	hla,
ह	hva,						

Guna and Vṛiddhi.

6. It frequently happens in Sanskrit, in declension or conjugation, or in the formation of new words, that इ or ई changes to ए, उ or ऊ to ओ, ऋ or ॠ to अर्, लृ to अल् ; and again that अ changes to आ, इ or ई to ऐ, उ or ऊ to औ, ऋ or ॠ to आर्, लृ to आल्. In these cases ए औ अर् and अल् are called the गुण of इ ई etc ; and आ ऐ etc. are called the वृद्धि of अ इ etc.

Vowels therefore may be classified as follows—

Simple vowels : अ आ ; इ ई ; उ ऊ , ऋ ॠ , लृ

Guna vowels : ए ओ अर् अल्

Vṛiddhi vowels : आ ऐ औ आर् आल्

CHAPTER II.

Sandhi.

7. In Sanskrit, when syllables are combined into words, or words are combined with other words either into Compound words or into sentences, the final and initial letters of meeting syllables or words undergo certain changes. These changes are comprised under the term सन्धि (combination). The rules of sandhi are many and very complicated. The following rules apply throughout to the changes of initial and final

15. Final उ or ऊ before initial अ or आ, ई or ई, कृ or कृ, ए or ऐ, ओ or औ, becomes व्—

खलु + अहम् = खल्वहम्

साधु + इदम् = साध्विदम्

सम्भू + ओष्ठम् = सम्भूष्ठम्

16. Final कृ or कृ, before initial अ or आ, ई or ई, उ or ऊ, ए or ऐ, ओ or औ, becomes र्—

प्रियं + अनुमतिः = प्रियंनुमतिः

मातु + आनन्दः = मातुआनन्दः

पितु + उपदेशः = पितुपदेशः

17. Final ए and ओ become अय् and अव् before any vowel; if they stand at the end of a word (पदान्त), the य् of अय् and the व् of अव् are very generally dropped—

शे + अनम् = शयनम्

हरे + एहि = हरयेहि or हर एहि

प्रभो + एहि = प्रभवेहि or प्रभ एहि

18. ए and ओ at the end of a word (पदान्त) remain unchanged before initial अ, but the अ is dropped—

ते + अपि = तेऽपि

विष्णो + अव = विष्णोऽव

19. Final ऐ and औ become आय् and आव् before any vowel; if they stand at the end of a word (पदान्त), the य् and व् may be dropped—

नै + अकः = नायकः

त्रियै + एति = त्रियायेति or त्रिया एति

रवौ + अस्तमिते = रवावस्तमिते or रवा अस्तमिते

Note particularly that after the dropping of the य् and व् no further Sandhi can take place between the final and initial vowels.

Irregular Vowel Sandhi.

A few cases of irregular vowel-sandhi must be noted.

20. When a preposition (उपसर्ग) ending in अ or आ combines with a verbal root (धातु) beginning with ऋ, the अ or आ combines with ऋ into आर् (not अर्)—

प्र + ऋच्छति = प्राच्छति

The prepositions ending in अ or आ are अप अद् उप प्र परा.

21. When one of these same prepositions combines with the initial ए or औ of a root, the result is ए or औ (not ऐ or औ)—

उप + एजते = उपेजते

उप + औपति = उपौपति

But in the case of the ए of the roots एध् and द्ध, the general rule holds good—

उप + एति = उपैति

उप + एधते = उपैधते

But in imperative 2nd person singular—

अव + एहि = अवैहि, not अवैहि

उप + एहि = उपेहि

22. When the ओ of ओष्ठ combines with a preceding अ, in a compound word (समास), the result may be either औ or ओ—

अधर + ओष्ठ : = either अधरौष्ठ ; or अधरोष्ठ :

23. When कृत is preceded, in a compound (द्वितीयासमास) word, by अ, the result of the combination is आर्—

दुःख + कृत : (affected by pain) = दुःखार्त :

24. We further note the following cases of irregular vowel-sandhi, in certain compound words which are in common use—

गो + अक्ष : = गवाक्ष :

अक्ष + ऊहिनी = अक्षौहिणी

स्र + ईर : = स्रैर :

मार्त + अण्ड : = मार्तण्ड :

कुल + अटा = कुलटा

मनस् + ईषा = मनीषा

25. In certain cases the vowel-sandhi demanded by the preceding rules does not take place. The most important cases of this kind are the following.

26. ई ऊ and ए when dual (द्विवचन) terminations, either nominal or verbal, remain unchanged before any initial vowel—

कवौ + इमौ = कवौ इमौ
 साधू + इमौ = साधू इमौ
 अमू + अर्थकौ = अमू अर्थकौ
 लते + एते = लते एते
 याचेते + अर्थम् = याचेते अर्थम्

27. The ई of अमी (nom. plural of the pronoun अदम्) is treated in the same way—

└ अमी + अग्वाः = अमी अग्वाः

28. Interjections consisting of one vowel only, and also हे and अहो, do not enter into Sandhi with a following initial vowel—

इ + इन्द्रः = इ इन्द्रः
 आ + एवम् = आ एवम्
 हे + इन्द्रः = हे इन्द्रः
 अहो + अपूर्वम् = अहो अपूर्वम्

Combination of Consonants.

(व्यञ्जनसन्धिः)

29. In Sanskrit no consonants can stand at the end of a word (पदान्त) but the following—
 क् ट् त् प् ङ् न् म् ल् : (Visarga) and ^२ (Anusvāra).
 As a rule no word in Sanskrit ends in more than one consonant

30. Final क् च् ट् त् or प् change to ग् ज् ङ् द् and व् respectively, before an initial vowel or before an initial letter which is third or fourth or fifth in the वर्ग to which it belongs ; and also before initial य् र् ल् व् and ह्—

सम्यक् + उक्तम् = सम्यगुक्तम्

दिक् + भिः = दिग्भिः

सम्नाट् + अयम् = सम्नाडयम्

जगत् + ईशः = जगदीशः

चित् + रूपम् = चिद्रूपम्

ककुप् + भिः = ककुग्भिः

31. Final त् remains त् before the suffixes (प्रत्यय) वत् and मत्—

विद्युत् + वत् = विद्युत्वत्

32. According to Rule(30) final क् ट् त् प् become ग् ङ् द् व् before initial न् or म् ; but more generally they in that position become ङ् ण् न् म्

Thus—

दिक् + नागः = दिङ्नागः (more usual than दिग्नागः).

तत् + नूनम् = तन्नूनम् (more usual than तदूनम्).

एतत् + मुरारिः = एतन्मुरारिः (more usual than एतदमुरारिः).

पट् + मुखः = पण्मुखः (more usual than पङ्मुखः).

33. The latter change is obligatory (not optional) before the suffixes मय and माव—

वाक् + मयः = वाङ्मयः

चित् + मयः = चिन्मयः

तत् + मावम् = तन्मावम्

पट् + नवतिः becomes पण्वतिः only (not पङ्नवतिः); and the genitive case of पट् is पण्वाम् only.

34. Final त् and न् before initial ल् become ल् and लँ respectively.

तत् + लभते = तल्लभते

महान् + लाभः = महाल्लाभः

35. The स् of the root स्था and its derivatives is dropped after the preposition उत्—

उत् + स्थानम् = उत्थानम्

उत् + स्थापयति = उत्थापयति

36. Final क् ट् त् प् before initial ह् become ग् ङ् द् ब् under Rule (30), but usually a further

change takes place, the initial ह् being changed into घ् ढ् ध् भ् respectively—

वाक् + हरिः = वाग्हरिः or (usually) वाग्घरिः

परिव्राट् + हतः = परिव्राड्हतः or परिव्राड्ढतः

तत् + हतम् = तदुह्यतम् or तदुष्टतम्

अप् + हरणम् = अब्हरणम् or अब्भरणम्

37. Final त् before initial च् or छ् becomes च्—

तत् + चित्तम् = तच्चित्तम्

38. Before initial ज् it becomes ज्—

तत् + जायते = तज्जायते

39. Before initial श् it becomes च्—

तत् + शृणोति = तच्छृणोति

40. More commonly, however, an additional change takes place, the initial श् being changed into छ्—

✓ तच्छृणोति

41. An analogous change of initial श् may take place after final क् ट् and प्—

वाक् + शतम् = वाक्शतम् or वाक्छतम्

परिव्राट् + शते = परिव्राट्शते or परिव्राट्छते

अप् + शब्दः = अप्शब्दः or अप्छब्दः

42. This change of श् into छ् takes place, however, only if the श् is followed either by

a vowel or one of the letters य र ल व. Hence—
वाक् + ज्योति = वाक्ज्योति only.

43. Final त् before an initial ट् ढ् ड् becomes ट् (which in certain cases becomes ड् under Rule 30)—

तत् + टीका = तटीका

तत् + डयते = तड्डयते

44. Final न् before initial च् or छ् changes to Anusvāra and ग् is inserted after it—

हमन् + चकार = हमंश्चकार

45. Before initial ट् or ढ् final न् is changed into Anusvāra and प् is inserted—

महान् + ठकुरः = महंश्ठकुरः

46. Before त् or य् final न् is changed into Anusvāra and म् is inserted—

चक्रिन् + वायस्व = चक्रिंश्वायस्व

47. The change of न् into Anusvāra plus ग् or प् or म् takes place, however, only if the च् छ् ट् ढ् त् य् are followed either by a vowel or one of the letters य र ल व. Hence—

मन् + मरुः = मन्मरुः only.

48. Final न् before ज् and ग् becomes झ्; the ग् may be changed to छ्—

गमून् + जयति = गमूञ्जयति

मान् + गमयान् = माञ्ज गमयान् or माञ्जगमयान्

49. Final न् before ड् and ढ् is changed to ण्—
महान् + डामरः = महाण्डामरः

50. The changes prescribed by Rules (44-45-46) do not affect the final न् of प्रशान्—

प्रशान् + तनोति = प्रशान्तनोति

51. Final म् is changed into Anusvāra before any consonant—

त्वम् + करोषि = त्वं करोषि

नदीम् + तरति = नदीं तरति

सत्वरम् + याति = सत्वरं याति

हरिम् + वन्दे = हरिं वन्दे

शय्यायाम् + शिते = शय्यायां शिते

सम् + राट् remains सच्चाट् (the म् cannot become Anusvāra).

52. Instead of this, before any consonant of the first five Vargas, final म् may be changed into the nasal of the Varga concerned—

त्वङ्करोषि for त्वं करोषि

नदीन्तरति for नदीं तरति

मधुरम्फलम् for मधुरं फलम्

53. After the Anusvāra into which the म् of पुम् is changed in certain compounds, श् or स् is inserted—

✓ पुम् + चक्षी = पुंश्चक्षी

✓ पुम् + कोकिलः = पुंस्कोकिलः

54. *म्* is inserted after the Anusvāra into which the *म्* of *सम्* is changed before *क्ष* or derivatives of *क्ष*—

✓ *सम्* + कृतः = संस्कृतः
सम् + कारः = संस्कारः

55. In the body of a word, final *न्* and *म्* change into the fifth letter of the Varga to which the immediately following consonant belongs—

गाम् + तः = शान्तः

56. In the same circumstances, *न्* and *म्* change into Anusvāra before *ग्* *प्* *स्* or *श्*—

आक्रम् + स्यते = आक्राम्यते

57. *क्*, standing at the beginning of a word and preceded by a short vowel or the particles *आ* and *मा*, becomes *च्*—

अक् + क्षाया = अच्क्षाया

आक् + क्षादयति = आच्क्षादयति

58. This change is optional if *क्* is preceded by any other final long vowel—

रक्ष्मी + क्षाया = रक्ष्मीच्क्षाया or रक्ष्मीक्षाया

59. In the body of a word *क्ष* necessarily becomes *च्* after any vowel—

रक्षति; *चेच्छियते* (from *क्षिद्*)

✓ 60. Final ङ् ण् and न् preceded by a short vowel and followed by any vowel are doubled—

- ✓ प्रत्यङ् + आस्ते = प्रत्यङ्ङास्ते
 सुगण् + आस्ते = सुगण्णास्ते
 एतस्मिन् + अन्तरे = एतस्मिन्नन्तरे

61. Consonants (except र and ह्) if preceded by र and ह्—these letters being themselves preceded by a vowel—may be doubled—

अर्कः or अर्क्कः

ब्रह्मन् or ब्रह्मन्न्

Visarga for final स् and र्.

62. At the end of a word (पदान्त) स् and र् change into Visarga—

रामः for रामस् . अग्निः for अग्निस् . प्रातः for प्रातर् .

63. This Visarga remains unchanged before following क् ख् प् फ्—ञ् प् स

कः करोति

कः पचति

कः शिने

64. Before च् or छ् the Visarga changes to ञ्, before ट् or ठ् to ढ् ; before त्त् or थ् to स्—

पूर्णः + चन्द्रः = पूर्णचन्द्रः

ततः + क्षिप्ते = ततक्षिप्ते

भग्नः + ठक्कुरः = भग्नठक्कुरः

नमः + तुभ्यम् = नमस्तुभ्यम्

65. Visarga following any vowel but अ or आ becomes र् before any vowel, or any consonant which is third or fourth or fifth in its Varga, or य र् लृ व् and ह्—

कविः + अयम् = कविरयम्

निः + धनः = निर्धनः

गिग्रः + हसति = गिग्रहंसति

66. If, however, the Visarga is preceded by अ and followed by any vowel but अ, it is dropped—

वायसः + आह = वायस आह

कः एषः = क एषः

Note particularly that after the dropping of the Visarga (Rules 66, 69, 70.), no further Sandhi can take place between the final and initial vowels—

वायसः + आह = वायस आह

गताः + अग्राः = गता अग्राः

67. If preceded by अ and followed by one of the consonants enumerated in Rule (65) the अ + Visarga change to ओ—

शोभनः + गन्धः = शोभनो गन्धः

निर्वाणः + दीपः = निर्वाणो दीपः

अतीतः + मासः = अतीतो मासः

मनः + रमः = मनोरमः

68. If preceded by अ and followed by initial अ, the अ + Visarga become औ and the initial अ is dropped—

नरः + अयम् = नरोऽयम्

वेदः + अधीतः = वेदोऽधीतः

69. Visarga preceded by आ and followed by any vowel or any of the consonants enumerated in Rule (65) is dropped—

इताः + अथाः = इता अथाः

देवाः + इह = देवा इह

माः + भिः = माभिः

देवाः + यान्ति = देवा यान्ति

70. Under the same circumstances, the Visarga of भोः is dropped—

भोः + अच्युत = भो अच्युत

71. The two pronouns सः (तद्) and एवः (एतद्) drop the Visarga before any consonant, and any vowel, except अ. Before the latter the final अ + Visarga become औ and the initial अ is dropped—

सः + एति = स एति

एवः + गच्छति = एव गच्छति

सः + अस्ति = सोऽस्ति

But at the end of a sentence सः and एषः.

72. The Visarga which represents a final र् (e. g. पुनः for पुनर्) is not treated according to Rules (66, 67, 68, 69.) but returns to र्—

पुनः + अत्र = पुनरत्र

पुनः + आगतः = पुनरागतः

पुनः + गच्छति = पुनर्गच्छति

दाः + एषा = दारेषा

73. Before initial र् final र् is dropped and a preceding short vowel lengthened—

~~पुनर् + रमते~~ (for पुनः रमते)

पुना रमते

गम्भुर् + राजते = गम्भू राजते

गौर + रम्या = गौ रम्या

74. In a certain number of cases the Sandhi-changes of Visarga are not in accordance with the above stated general rules. A few only of these exceptions are stated here.

α. Compounds with निः, दुः, पाविः, चतुः—

निः + कामः = निष्कामः

निः + फलः = निष्फलः

दुः + क्षतः = दुष्कृतः

पाविः + क्षतः = पाविष्कृतः

चतुः + कोपः = चतुष्कोपः

b. Compounds of नमः, तिरः, पुरः with the root कृ or derivatives of it—

नमः + करः = नमस्कारः

नमः + कृत्य = नमस्कृत्य

Thus तिरस्कारः, पुरस्कारः etc.

c. Other cases are—

श्रेयः + करः = श्रेयस्करः

अयः + कान्तः = अयस्कान्तः

यशः + करः = यशस्करः

अधः + पदम् = अधस्तदम्

भाः + करः = भास्करः

आयुः + कामः = आयुष्कामः

भ्रातुः + पुत्रः = भ्रातृपुत्रः

धनुः + वाः = धनुष्वाः

धनुः + काण्डम् = धनुष्काण्डम्

तेजः + विन् = तेजस्विन्

ज्योतिः + मत् = ज्योतिषत्

75. अहर्, the Pada-base of अहन्, displays various irregularities in compounds—

अहः + पतिः = अहःपतिः or अहर्पतिः

अहः + रात्रः = अहोरात्रः

अहः + अहः = अहरहः

Note also—

✓ स्वः + पतिः = स्वःपतिः or स्वर्पतिः

गोः + पतिः = गोःपतिः or गोर्पतिः

Change of न into ण.

76. न् if followed by a vowel or न् म् य व् changes to ण् through the influence of ऋ ॠ र् or ए preceding the न् within the same word; provided there intervene between the influencing letter and न् no other letters but vowels, and consonants of the क-वर्ग or प-वर्ग, य् व् ह् or Anusvāra—

नृणाम्; अर्केण; अर्पणम्; धर्मेण; रावणः; कार्येण;
क्षपणः; गृह्णाति; दूषणम्; जिष्णुः; वृंहणम्.

77. But, on the other hand, अर्चनम् (where a letter of the च-वर्ग intervenes) ; दर्शनम् (where श् intervenes); रमन्ते (where the न् is followed by त्) and रामान्, हरीन्, मृगान् etc. (where the न् being the last letter of the word is not followed by any other letter).

78. The 'influencing' letters may change न् into ण् also when occurring in a word which is the first part of a compound, while the न् occurs in the second part; but in many such cases the न् remains unchanged—

अय + नीः = अयणीः

ग्राम + नीः = ग्रामणीः

सर्व + अङ्गः = सर्वाङ्गः

हव + हनम् = हवहणम्

शूर्प + नखा = शूर्पणखा

But, on the other hand—

परा + अङ्गम् = पराङ्गम्

सर्व + नामन् = सर्वनामन्

हव + घ्नः = हवघ्नः

79. In some cases the change of न् to ण् is optional—

गिरिनिदी or गिरिणदी

व्रीहिवापिनः or व्रीहिवापिणः

80. Frequent instances of the change of न् into ण् are also afforded by compounds of verbal roots or their derivatives with prepositions containing र्—प्रणमति (प्र + नमति); प्रणायकः (प्र + नायकः); अन्तर्णयति (अन्तः + नयति); प्राणिति (प्र + अमिति) प्रमाणम् (प्र + मानम्) .

But, on the other hand, परिनर्तनम्; प्रनष्टः, प्रघ्नन्ति etc.

Change of च into ष .

81. Non-final स, chiefly of suffixes and terminations, if followed by a vowel, or त् य न् म् य व्,

changes into च through the influence of an immediately preceding vowel (excepting अ and आ) or क् or र्—

हरि + सु = हरिषु; गुरु + सु = गुरुषु; वाक् + सु = वाचुः;
गमि + स्यति = गमिष्यति; सु + स्वाप = सुप्वाप; सर्पिः
(Visarga for स्) + कः = सर्पिष्कः; सर्पिः + मत् = सर्पिषत्.

On the other hand, मनः (Visarga for स्) + आ = मनसा (here स् is preceded by अ).

82. The above rule holds good even in cases where Anusvāra, standing for न्, or Visarga intervenes between स् and the preceding influencing letter—

हवीषि; हविःषु.

83. The same principle affects the initial स् of many verbs when compounded with prepositions—

अभि + स्तौति = अभिष्टौति

नि + सीदति = निषीदति

84. And in the case of these verbs the change takes place even when the augment (अडागम) intervenes between the influencing letter and the स्—

अभ्यष्टौत् (imperfect tense of अभि + स्तु); न्यषीदत्

85. In certain other cases the स् remains unchanged—a. g. परि + सोढुम् (infinitive of सृ) परिषोढुम्

86. The same change affects the initial स् of the second members of many other compounds—

वि + समः = विपमः ; युधि + स्त्रिः = युधिष्ठिरः ;
 अग्नि + क्षोमः = अग्निष्टोमः ; मातृ + स्वसा = मातृस्वसा ;
 पित्र + स्वसा = पित्रस्वसा etc. etc.

CHAPTER III.

Declension.

87. The grammatical rules on 'Declension' teach how to nouns (including adjectives), as also to numerals and pronouns certain case-affixes (विभक्ति* or सुप्) are joined on. A noun, in its primitive form without case-termination, is in Sanskrit grammar called प्रातिपदिक (nominal base) ; with the case-termination joined on, it is called a पद . Thus राम and हरि are prātipadikas ; रामः, हरिः, रामम्, हरिम् etc. are padas.

* The term विभक्ति is applied to those terminations also by means of which verbs are conjugated.

There are in Sanskrit three different Genders—Masculine (पुंलिङ्ग) ; Feminine (स्त्रीलिङ्ग) ; and Neuter (नपुंसकलिङ्ग) .

Masculine—राम, नर, वृक्ष, साधु, पित्र, राजन् .

Feminine—लता, नदी, वधू, साध्वी, मातृ, वाक् .

*Neuter—धन, वन, वारि, मधु, यगत् .

There are three Numbers—Singular (एक-वचन) ; Dual (द्विवचन) ; Plural (बहुवचन) .

Singular—वृक्षः ; लता ; वनम् .

Dual—वृक्षौ ; लते ; वने .

Plural—वृक्षाः ; लताः ; वनानि .

In these examples, to the prātipadikas वृक्ष, लता, वन, there are joined the case-terminations of the Nominative (प्रथमा) case of each Number.

88. There are in Sanskrit seven Cases, or eight if we count the Vocative (संबोधन) . Their names, with the corresponding names of Western (Latin) grammar, are as follows—

First Case (प्रथमा viz. विभक्ति) = Nominative.

(कर्तृकारक)

Second Case (द्वितीया) = Accusative.

(कर्मकारक)

Third Case (तृतीया) = Instrumental.

(करणकारक)

Fourth Case (चतुर्थी) = Dative.

(सम्प्रदानकारक)

Fifth Case (पञ्चमी) = Ablative.

(अपादानकारक)

Sixth Case (षष्ठी) = Genitive.

(सम्बन्ध)

Seventh Case (सप्तमी) = Locative.

(अधिकरणकारक)

संबोधन = Vocative.

Sanskrit Grammarians do not consider the Genitive (षष्ठी) to be a case (कारक); they therefore count six cases only.

89. The following is a tabular statement of the case-terminations (sup [सुप्] vibhakti). These terminations undergo various changes when joined to bases ending in vowels, after bases ending in consonants they appear in their normal forms.

	एकवचन	द्विवचन	बहुवचन
	Singular.	Dual.	Plural.
प्रथमा विभक्ति	Nom. :(स)	धौ	अः (अस्)
द्वितीया विभक्ति	Acc. धम्	धौ	अः (अस्)
तृतीया विभक्ति	Inst. धा	भ्याम्	भिः (भिस्)
चतुर्थी विभक्ति	Dat. ए	भ्याम्	भ्यः (भ्यस्)
पञ्चमी विभक्ति	Abl. अः (अस्)	भ्याम्	भ्यः (भ्यस्)
षष्ठी विभक्ति	Gen. अः (अस्)	ओः (ओस्)	आम्
सप्तमी विभक्ति	Loc. इ	ओः (ओस्)	सु

The Vocative has as a rule the same termination as the Nominative.

90. Sanskrit nouns may be divided into two classes—

1. Nouns, the bases of which end in Vowels.
2. Nouns, the bases of which end in Consonants.

I. Bases ending in Vowels.

(स्वरान्त)

91. Masculine bases ending in अ

अकारान्त पुल्लिङ्ग

		एकवचन Singular.	द्विवचन Dual.	बहुवचन Plural.
प्रथमा	Nominative	नरः	नरौ	नराः
द्वितीया	Accusative	नरम्	नरौ	नरान्
तृतीया	Instrumental	नरेण	नराभ्याम्	नरैः
चतुर्थी	Dative	नराय	नराभ्याम्	नरेभ्यः
पञ्चमी	Ablative	नरात्	नराभ्याम्	नरेभ्यः
षष्ठी	Genitive	नरस्य	नरयोः	नराणाम्
सप्तमी	Locative	नरे.	नरयोः	नरेषु
संवीधन	Vocative	हे नर	हे नरौ	हे नराः

All Masculine bases ending in अ are declined like नर.

92. Masculine bases ending in इ

इकारान्त पुल्लिङ्ग

	Singular.	Dual.	Plural.
Nom.	हरिः	हरी	हरयः
Acc.	हरिम्	हरो	हरीन्
Inst.	हरिणा	हरिभ्याम्	हरिभिः
Dat.	हरये	हरिभ्याम्	हरिभ्यः
Abl.	हरेः	हरिभ्याम्	हरिभ्यः
Gen.	हरेः	हर्योः	हरीणाम्
Loc.	हरी	हर्योः	हरिषु
Voc.	हे हरि	हे हरी	हे हरयः

With the exception of पति and सखि all Masculine nouns ending in इ are declined like हरि .

93. सखि is declined as follows:—

	Singular.	Dual.	Plural.
Nom.	सखा	सखायौ	सखायः
Acc.	सखायम्	सखायौ	सखोन्
Inst.	सख्या	सखिभ्याम्	सखिभिः
Dat.	सख्ये	सखिभ्यान्	सखिभ्यः
Abl.	सख्युः	सखिभ्याम्	सखिभ्यः
Gen.	सख्युः	सख्योः	सखोनाम्
Loc.	सख्यौ	सख्योः	सखिषु
Voc.	हे सखे	हे सखायौ	हे सखायः

94. The word पति is declined like सखि in Singular Inst., Dat., Abl., Gen., Loc.; in the other cases it follows हरि.

Singular.

Inst.	पत्या
Dat.	पत्ये
Abl.	पत्युः
Gen.	पत्युः
Loc.	पत्यौ

As the second part of a compound पति follows हरि throughout, e. g. भूपति; Inst. भूपतिना; Dat. भूपतये etc.

95. Masculine bases ending in उ.

उकारान्त पुल्लिङ्ग

	Singular.	Dual.	Plural.
Nom.	गुरुः	गुरू	गुरुवः
Acc.	गुरुम्	गुरू	गुरून्
Inst.	गुरुणा	गुरुभ्याम्	गुरुभिः
Dat.	गुरुवे	गुरुभ्याम्	गुरुभ्यः
Abl.	गुरोः	गुरुभ्याम्	गुरुभ्यः
Gen.	गुरोः	गुरोः	गुरुणाम्
Loc.	गुरौ	गुरोः	गुरुषु
Voc.	हे गुरो	हे गुरू	हे गुरुवः

All Masculine nouns ending in उ are declined like गुरु.

96. Masculine bases ending in ऋ

ऋकारान्त पुलिङ्ग

a. पिढ 'father' and nouns declined like पिढ

	Singular.	Dual.	Plural.
Nom.	पिता	पितरौ	पितरः
Acc.	पितरम्	पितरौ	पितॄन्
Inst.	पित्रा	पिढभ्याम्	पिढभिः
Dat.	पित्रे	पिढभ्याम्	पिढभ्यः
Abl.	पितुः	पिढभ्याम्	पिढभ्यः
Gen.	पितुः	पिढ्वोः	पितॄणाम्
Loc.	पितरि	पिढ्वोः	पिढषु
Voc.	हे पितः	हे पितरौ	हे पितरः

The following nouns are declined in the same way :—भाढ ; जामाढ ; देढ .

ढ 'man' is declined in the same way, but forms in Gen. Plu. either ढणाम् or ढणाम् .

(b) दाढ and bases declined like दाढ

दाढ and other nouns ending in ढ which denote agents, and also नमृ and भर्तृ, are declined on the whole like पिढ but change the ऋ into आर in the following cases :—

	Singular.	Dual.	Plural.
1. Nom.		दातारौ	दातारः
2. Acc.	दातारम्	दातारौ	

97. Masculine bases ending in ओ

ओकारान्त पुल्लिङ्ग

The only noun of this class is गो

	Singular.	Dual.	Plural
Nom.	गौः	गावौ	गावः
Acc.	गाम्	गावौ	गाः
Inst.	गवा	गोभ्याम्	गोभिः
Dat.	गवे	गोभ्याम्	गोभ्यः
Abl.	गोः	गोभ्याम्	गोभ्यः
Gen.	गोः	गवोः	गवाम्
Loc.	गवि	गवोः	गोपु
Voc.	हे गौः	हे गावौ	हे गावः

98. Feminine bases ending in आ

आकारान्त स्त्रीलिङ्ग

	Singular.	Dual.	Plural.
Nom.	तारा	तारे	ताराः
Acc.	ताराम्	तारे	ताराः
Inst.	तारया	ताराभ्याम्	ताराभिः
Dat.	तारायै	ताराभ्याम्	ताराभ्यः
Abl.	तारायाः	ताराभ्याम्	ताराभ्यः
Gen.	तारायाः	तारयोः	ताराणाम्
Loc.	तारायाम्	तारयोः	तारामु
Voc.	हे तारे	हे तारे	हे ताराः

All feminine bases ending in आ are declined like नारा. अम्बा 'mother' forms in the Vocative case हे अम्ब .

99. Irregular feminine bases ending in आ

आकारान्त स्त्रीलिङ्ग

	जरा	जरा	जरा
	Singular	Dual	Plural.
Nom	जरा	जरसौ or जरे	जरसः or जराः
Acc	जरमम् or जराम्	जरसौ or जरे	जरसः or जराः
Ins	जरसा or जरया	जराभ्याम्	जराभिः
Dat	जरसे or जरायै	जराभ्याम्	जराभ्यः
Abl	जरसः or जरायाः	जराभ्याम्	जराभ्यः
Gen.	जरसः or जरायाः	जरसौ or जरयोः	जरसाम्-जराणाम्
Loc.	जरसि or जरायाम्	जरसौ or जरयोः	जरासु
Voc.	हे जरे	हे जरसौ or हे जरे	हे जरसः or हे जराः

100. Feminine bases ending in इ

इकारान्त स्त्रीलिङ्ग

	Singular.	Dual.	Plural.
Nom	मतिः	मती	मतयः
Acc.	मतिम्	मती	मतीः
Inst.	मत्या	मतिभ्याम्	मतिभिः
Dat.	मत्यै or मतये	मतिभ्याम्	मतिभ्यः
Abl.	मत्याः or मतेः	मतिभ्याम्	मतिभ्यः

	Singular.	Dual.	Plural.
Gen.	मत्याः or मतेः	मत्योः	मतीनाम्
Loc.	मत्याम् or मतौ	मत्योः	मतिषु
Voc.	हे मते	हे मती	हे मतयः

All feminine bases in *इ* are declined like मति.

101. Feminine bases ending in *इ*

इकारान्त स्त्रीनिङ्

There is a distinction between feminine bases in *इ* of more than one syllable and bases of one syllable only.

a. Bases of more than one syllable—नदी

	Singular.	Dual.	Plural.
Nom.	नदी	नद्यौ	नद्यः
Acc.	नदीम्	नद्यौ	नदीः
Inst.	नद्या	नदीभ्याम्	नदीभिः
Dat.	नद्ये	नदीभ्याम्	नदीभ्यः
Abi.	नद्याः	नदीभ्याम्	नदीभ्यः
Gen.	नद्याः	नद्योः	नदीनाम्
Loc.	नद्याम्	नद्योः	नदीषु
Voc.	हे नदि	हे नद्यौ	हे नद्यः

The Nom. Sing. of नद्यौ is नद्योः

102. Bases of one syllable—पी

	Singular.	Dual.	Plural.
Nom.	पीः	पिद्यौ	पियः

	Singular.	Dual.	Plural.
Acc.	धियम्	धियो	धियः
Inst.	धिया	धीभ्याम्	धीभिः
Dat.	धियै or धियै	धीभ्याम्	धीभ्यः
Abl.	धियः or धियाः	धीभ्याम्	धीभ्यः
Gen.	धियः or धियाः	धियोः	धियाम् or धोनाम्
Loc.	धियाम् or धियि	धियोः	धीषु
Voc.	हे धोः	हे धियौ	हे धियः

103. स्त्री, although monosyllabic, is declined as follows :—

	Singular.	Dual.	Plural.
Nom.	स्त्री	स्त्रियौ	स्त्रियः
Acc.	स्त्रियम् or स्त्रीम्	स्त्रियौ	स्त्रियः or स्त्रीः,
Inst.	स्त्रिया	स्त्रीभ्याम्	स्त्रीभिः
Dat.	स्त्रियै	स्त्रीभ्याम्	स्त्रीभ्यः
Abl.	स्त्रियाः	स्त्रीभ्याम्	स्त्रीभ्यः
Gen.	स्त्रियाः	स्त्रियोः	स्त्रीणाम्
Loc.	स्त्रियाम्	स्त्रियोः	स्त्रीषु
Voc.	हे स्त्रि	हे स्त्रियौ	हे स्त्रियः

104 Feminine bases ending in ड

उकारान्त स्त्रीलिङ्ग

	Singular.	Dual.	Plural.
Nom.	धेनुः	धेनू	धेनवः
Acc.	धेनुम्	धेनू	धेनूः

	Singular.	Dual.	Plural.
Inst.	धेन्वा	धेनुभ्याम्	धेनुभिः
Dat.	धेन्वै or धेनवे	धेनुभ्याम्	धेनुभ्यः
Abl.	धेन्वाः or धेनोः	धेनुभ्याम्	धेनुभ्यः
Gen.	धेन्वाः or धेनोः	धेन्वोः	धेनूनाम्
Loc.	धेन्वाम् or धेनौ	धेन्वोः	धेनुषु
Voc.	हे धेनो	हे धेनू	हे धेनवः

All feminine nouns in उ are declined like धेनु.

105. Feminine bases ending in ऊ

ऊकारान्त स्त्रीलिङ्ग

There is a distinction between feminine bases in ऊ of more than one syllable, and bases of one syllable only.

(a) Bases of more than one syllable.

	Singular.	Dual.	Plural.
Nom.	वधूः	वध्वी	वध्वः
Acc.	वधूम्	वध्वी	वधूः
Inst.	वध्वा	वधूभ्याम्	वधूभिः
Dat.	वध्वे	वधूभ्याम्	वधूभ्यः
Abl.	वध्वाः	वधूभ्याम्	वधूभ्यः
Gen.	वध्वाः	वध्वोः	वधूनाम्
Loc.	वध्वाम्	वध्वोः	वधूषु
Voc.	हे वधू	हे वध्वी	हे वध्वः

All feminine nouns in ऊ are declined like वधू.

106. (b) Bases of one syllable.

	Singular.	Dual.	Plural.
Nom.	भूः	भुवौ	भुवः
Acc.	भुवम्	भुवौ	भुवः
Inst.	भुवा	भूभ्याम्	भूभिः
Dat.	भुवे or भुवै	भूभ्याम्	भूभ्यः
Abl.	भुवः or भुवाः	भूभ्याम्	भूभ्यः
Gen.	भुवः or भुवाः	भुवोः	भुवाम् or भूनाम्
Loc.	भुवि or भुवाम्	भुवोः	भूषु
Voc.	हे भूः	हे भुवौ	हे भुवः

107. Feminine bases ending in ऋ

ऋकारान्त स्त्रीलिङ्ग

The feminine nouns belonging to this class, मातृ, दुहितृ etc.—are declined like पित्र in all cases except the Acc. Plu where they form मातृः, दुहितृः etc. स्मृ forms Nom. Dual and Plural and Acc. Sing. and Dual like Masc. दातृ—स्वसारी, स्वसारः, स्वसारम्, स्वसारी.

In all other cases it follows मातृ.

The masculine nouns of the घाट् class form feminine in ई—धात्री—which are declined like नदी .

108. Feminine bases ending in औ

औकारान्त स्त्रीलिङ्ग

गौ as feminine is declined like Masculine गौ .
द्यौ is declined like गौ .

109. Feminine bases ending in **नी**

घोकारान्त घीनिङ्

There is only one noun of this class—नी,
which is declined as follows :—

	Singular.	Dual.	Plural.
Nom.	नीः	नावी	नावः
Acc.	नावम्	नावी	नावः
Inst.	नावा	नीभ्याम्	नीभिः
Dat.	नावे	नीभ्याम्	नीभ्यः
Abl.	नावः	नीभ्याम्	नीभ्यः
Gen.	नावः	नावोः	नावाम्
Loc.	नावि	नावोः	नावु
Voc.	हे नीः	हे नावी	हे नावः

110. Neuter bases ending in **च**

चकारान्त नपुंसकनिङ्

Bases of this class are declined like Masc. bases in च in all cases, excepting the Nom. and Acc. in the three numbers; which exhibit the following forms (from कन)—

	Singular.	Dual.	Plural.
Nom.	कनम्	कने	कनानि
Acc.	कनम्	कने	कनानि

111. Neuter bases ending in इ

इकारान्त नपुंसकलिङ्ग

	Singular.	Dual.	Plural.
Nom	वारि	वारिणी	वारीणि
Acc.	वारि	वारिणी	वारीणि
Inst.	वारिणा	वारिभ्याम्	वारिभिः
Dat.	वारिणे	वारिभ्याम्	वारिभ्यः
Abl.	वारिणः	वारिभ्याम्	वारिभ्यः
Gen.	वारिणः	वारिणोः	वारीणाम्
Loc.	वारिणि	वारिणोः	वारिषु
Voc.	हे वारि or हे वारि	हे वारिणी	हे वारीणि

112. Neuter adjectives in इ may follow the declension of masculine bases in इ (हरि) in the following cases—Dat. Abl. Gen Loc. Singular ; and Gen. and Loc. Dual.

Thus the neuter adj शुचि forms in Dat Sing. either शुचिर्न or शुचये, in Abl. and Gen Sing either शुचिनः or शुचे; etc.

The nouns अस्मि, अचि. दधि and मक्थि are declined as follows :--

113. Irregular neuter ending in इ

	Singular.	Dual.	Plural
Nom.	अस्मि	अस्मिनो	अस्म्योनि
Acc.	अस्मि	अस्मिनो	अस्म्योनि

Inst.	चम्या	चम्यिभ्याम्	चम्यिभिः
Dat.	चम्ये	चम्यिभ्याम् .	चम्यिभ्यः
Abl.	चम्यः	चम्यिभ्याम्	चम्यिभ्यः
Gen.	चम्यः	चम्योः	चम्याम्
Loc.	चम्यि or चम्यनि	चम्योः	चम्यिषु
Voc.	हे चम्यि or हे चम्यं हे चम्यिनो		हे चम्योनि

111. Neuter bases ending in उ

उकारान्त नपुंसकनिर्द्

	Singular.	Dual	Plural
Nom.	जानु	जानुनो	जानूनि
Acc.	जानु	जानुनो	जानूनि
Inst.	जानुना	जानुभ्याम्	जानुभिः
Dat.	जानुने	जानुभ्याम्	जानुभ्यः
Abl.	जानुनः	जानुभ्याम्	जानुभ्यः
Gen.	जानुनः	जानुनो	जानूनाम्
Loc.	जानुनि	जानुनो	जानुषु
Voc.	हे जानु or हे जानो हे जानुनो		हे जानूनि

Consonant Declension.

Bases ending in Consonants.

(व्यञ्जनान्त)

115. Bases ending in Consonants take the case terminations given in Rule 89 without any changes. There is no difference between the declension of Masculine and Feminine consonantal bases; and Neuter bases are declined on the whole in the same way, they however take the termination ई, instead of औ in Nom. Acc. and Voc. Dual; and the termination इ instead of षम्, in Nom. Acc. and Voc. Plural, and a nasal letter is inserted, in the latter cases, before the final consonant of the base. (not however when that final letter is itself a nasal or a semi-vowel)

There is an important distinction between such consonantal bases as remain the same before all case terminations, and such as assume different forms before different terminations. The former may be called *Unchangeable Bases*, the latter *Changeable Bases*.

g. Before the terminations beginning with भ्, final consonants of the क-वर्ग and च-वर्ग, the ट-वर्ग, the त-वर्ग and the प-वर्ग become ग्, झ्, ढ् and व् respectively. Before terminations beginning with भ् or म्, स् and र् at the end of a word become Visarga, which thereupon is treated according to the Rules of Sandhi. Rules 65, 67, 72

117. The following paradigm exhibits the declension of consonantal bases in its simplest form, there being no changes whatever due to Sandhi (with the exception of an optional form in Loc. Plu.).

सुगण् ('counting well').

Masc and Fem.

	Singular	Dual	Plural.
Nom.	सुगण्	सुगणौ	सुगणः
Acc	सुगणम्	सुगणौ	सुगणः
Inst.	सुगणा	सुगण्याम्	सुगणिभ
Dat.	सुगणे	सुगण्याम्	सुगण्य.
Abl	सुगणः	सुगण्याम्	सुगण्यः
Gen.	सुगणः	सुगणौ.	सुगणाम्
Loc.	सुगणि	सुगणौ:	सुगणसु or सुगणट्सु
Voc.	हे सुगण्	हे सुगणौ	हे सुगण

The Neuter is like the Masc. and Fem. but has सुगणो in Nom. Acc. and Voc. Dual and सुगणि in Nom. Acc. and Voc. Plural.

118. The following paradigm illustrates the Sandhi changes which generally occur in the declension of consonantal bases.

सुहृद्.

Masc and Fem.

	Singular.	Dual	Plural.
Nom	सुहृत्	सुहृदौ	सुहृदः
Acc	सुहृदम्	सुहृदौ	सुहृदः
Inst.	सुहृदा	सुहृदभ्याम्	सुहृद्भिः
Dat	सुहृदे	सुहृदभ्याम्	सुहृदभ्यः
Abl	सुहृदः	सुहृदभ्याम्	सुहृदभ्यः
Gen.	सुहृदः	सुहृदोः	सुहृदाम्
Loc.	सुहृदि	सुहृदोः	सुहृत्सु
Voc.	हे सुहृत्	हे सुहृदौ	हे सुहृदः

Neuter Nom. Acc. and Voc. Dual सुहृदोः;

Nom. Acc. and Voc. Plural सुहृन्ति

119. Further examples illustrating the Sandhi changes in the declension of consonantal bases—

Nom. Sing. Nom. Plu Inst Plu Loc. Plu

M.F. चित्रलिख् चित्रलिक् चित्रलिखः चित्रलिभिः चित्रलिषु

F. वाच् वाक् वाचः वाग्भिः वाचु

F. सज् सक् सजः सग्भिः सजु

M. सम्राज् सम्राट् सम्राजः सम्राड्भिः सम्राट्सु

M.F. अग्निमथ् अग्निमत् अग्निमथः अग्निमद्भिः अग्निमत्सु

F. ककुभ् ककुप् ककुभः ककुभिः ककुप्सु

F. दार् द्वाः दारः दार्भिः दार्षु

F. दिग् दिक् दिग् दिग्भिः दिग्सु

M.F. विग् विट् विग् विड्भिः विट्सु

M.F. दुह् दुक् दुहः दुग्भिः दुह्सु

M.F. मधुलिह् मधुलिट् मधुलिहः मधुलिड्भिः मधुलिट्सु

F. उपानह् उपानत् उपानहः उपानद्भिः उपानत्सु

120. Further examples illustrating the insertion of a nasal in Nom. Acc. and Voc. Plu. Neuter of bases of this class (Rule 115)—

हरित्—हरित्ति

महृग्—महृग्नि

With reference to दृक् Nom. Plu etc. note the following rule—

घ ष भ and ह at the end of radical syllables, become ग द ष and न (and eventually क त प and क) either if they are the last letters of a pada or if they are followed by घ or भ or ष. In this case the initial letter of the syllable, if either ग द or ष becomes घ ष and भ (the aspiration which the last letter loses being transferred as it were to the first)

Thus—

भृत् (booming). Nom. Sing. of भृ, Inst. Plu. भृद्भिः, Loc. Plu. भृत्सु

121. In the case of bases in इर् and उर्, the इ and उ are lengthened in Nom. Sing and before terminations beginning with consonants

Nom.Sing Nom Plu.Inst.Pluc.Loc.Pluc

F. गिर् गीः गिरः गोभिः गौर्यु

F. पर् पूः पुरः पृभिः पूर्यु

122. Bases in स् are mostly neuters terminating in अस् or इस् or उस्. These show the peculiarity of lengthening the final vowel in Nom Acc and Voc Plural (before the nasal letter inserted according to Rule 115).

a. Thus मनांसि Nom. Acc. and Voc Plu of मनस् ; द्वीपि of द्विस् ; आयुषि of आयुस् .

Neut. मनस् .

Sing.	Dual	Plural
Nom. मनः	मनौ	मनांसि
Acc. मनः	मनौ	मनांसि
Inst मनसा	मनोभ्याम्	मनोभिः
Dat मनसे		मनोभ्यः
Abl. मनसः		मनोभ्यः
Gen. मनसः	मनसोः	मनसाम्
Loc. मनसि		मनसु
Voc. हे मनः	हे मनसो	हे मनांसि

b. आशिस् lengthens the इ in Nom. Sing. and before consonantal terminations—

Nom. Sing.	Nom. Plu.	Inst. Plu.	Loc. Plu.
Fem. आशीः	आशिषः	आशीभिः	आशीषु

123. Masculine and Feminine bases in अस् lengthen the अ in Nom. Sing.—

Thus चन्द्रमाः from चन्द्रमस् ; सुमनाः (Masc. and Fem.) from सुमनस्. The Neuter is सुमनः.

124. Bases ending in the suffixes इन्, मिन् and षिन् show the following peculiarities—

a. The final न् is dropped, and the इ is lengthened in Nom. Sing. Masc. Thus धनी from धनिन्.

b. The final न् is dropped in Nom. Acc. and (optionally) Voc. Sing. Neuter—धनि (or धनिन् in Vocative).

c. The इ is lengthened in Nom. Acc. and Voc. Plu. Neuter—धनीनि

d. The न् is dropped before consonantal terminations—धनिभिः, धनिषु.

e. The Feminines of bases of this kind are formed by the addition of the feminine suffix ई ; धनीनो (declined like नदी).

B. Changeable Bases.

125. Here there is a distinction between bases that have two different forms, and bases that have three different forms.

a. Bases having two forms.

126. These bases exhibit one form in Nom. Acc. and Voc. Sing., Nom. Acc. and Voc. Dual, and Nom. and Voc. Plural, Masculine and Feminine; and in Nom. Acc. and Voc. Plu. Neuter. They exhibit a different form in all the other cases. The former form (generally called the *strong* base) is distinguished from the latter (generally called the *weak* base) by the lengthening of the penultimate vowel or by the insertion of a nasal before the final consonant.

Bases with two forms are classified as follows—

(a) Participle bases in अत्, e.g. अदत् (eating). Here the strong base is अदन्त्, the weak base अदत्.

अदत्, Masculine and Neuter.

	Singular.	Dual.	Plural.
Nom.	अदन्	अदन्ती	अदन्तः
	(Neu अदत्)	(Neu अदती)	(Neu अदन्ति)
Acc.	अदन्तम् (अदत्)	अदन्ती (अदती)	अदतः (अदन्ति)

Inst.	अदता	अदङ्गाम्	अदङ्गिः
Dat.	अदते	अदङ्गाम्	अदङ्गः
Abl.	अदतः	अदङ्गाम्	अदङ्गः
Gen.	अदतः	अदतोः	अदताम्
Loc.	अदति	अदतोः	अदत्तु
Voc.	अदन् (अदत्)	अदन्ती (अदतो)	अदन्तः (अदन्ति)

127. In Participles derived from roots of the first, fourth and tenth classes, as also from causal, desiderative and nominal verbs, a न् is inserted before the final त् of the base, in Nom. Acc and Voc. Dual Neuter. Hence, in these three cases. बोधन्ती (from बुध्, first class), चोरयन्ती (from चुर, tenth class); बोधयन्ती (causal form of बुध्).

128. न् is optionally inserted in Participle bases of roots of the 6th class, and of roots in अ of the 2nd class; as also in future Participles in स्यत्. Hence तुदती or तुदन्ती (from तुद् 6th class); दास्यती or दास्यन्ती (future Participle).

129. No न् is inserted in the Participle bases of roots belonging to the remaining classes of verbs. Hence अदती (from अद् 2nd class); ददती (from दा 3rd class).

130. The feminine form of bases of this class is formed by the addition of ई, a न् being inserted according to the same rules as govern the insertion of न् in certain cases of the Neuter. Hence वीधन्ती (fem. of वीधत्), अदती (fem. of अदत्); दाम्यती or दाम्यन्ती (fem. of दाम्यत्). These bases are declined like नदी.

131. Participle bases in अत् derived from roots of the third class (and also जायत्, जच्छत्, दरिद्रत्, चकामत् and गामत्) have no strong base, but are declined exactly like unchangeable bases in त्. Hence ददत् (Participle of दा, 3rd class) forms ददत् (Nom. Sing.), ददतम् (Acc. Sing.) etc.

b. वृहत् (adj.) is declined like अदत् (see above 129); hence Nom. Sing. Masc. वृहन्, Acc. वृहन्तम्; Nom. Dual. Neu. वृहतो. Feminine base वृहती.

c. महत् (adj.) is declined as follows, in Masc and Neuter.

	Singular.	Dual.	Plural.
Nom.	महान्	महान्तौ	महान्तः
(Neu. महत्)		(Neu. महतो)	(Neu. महान्ति)
Acc.	महान्तम्	महान्तौ	महतः
(Neu. महत्)		(Neu. महती)	(Neu. महान्ति)

Inst.	महता	महदभ्याम्	महद्भिः
Dat.	महते	etc.	etc.

Fem. base—महती.

132. *d.* Bases ending in मत् and वत्

These bases are declined like the participle bases in षत्, with the one difference that the vowel is lengthened in Nom. Sing. Masc.

धीमत् ; विद्यावत्

Masculine.

	Sing.	Dual.	Plu.
Nom.	धीमान्	धीमन्तौ	धीमन्तः
	विद्यावान्	विद्यावन्तौ	विद्यावन्तः
Acc.	धीमन्तम्	धीमन्तौ	धीमतः
	विद्यावन्तम्	विद्यावन्तौ	विद्यावतः
Inst.	धीमता	धीमदभ्याम्	धीमद्भिः
	विद्यावता	विद्यावदभ्याम्	विद्यावद्भिः
	etc.	etc.	etc.

Neuter.

	Singular.	Dual.	Plural
Nom.	धीमत्	धीमती	धीमन्ति
	विद्यावत्	विद्यावती	विद्यावन्ति

Fem bases—धीमती ; विद्यावती.

133. भवत् as participle ('being') is declined like षट् ; but when used as a pronoun ('your

Honour') it forms Nom. Masc. Sing. भवान् (like विद्यावान्). The Feminine of भवत्, 'your Honour' is भवती; of भवत् 'being' भवन्ती.

134. e. कियत् 'how much' and इयत् 'so much' are declined like विद्यावत्.

Masculine.

	Singular.	Dual.	Plural.
Nom.	कियान्	कियन्तौ	कियन्तः
Acc.	कियन्तम्	कियन्तौ	कियतः

135. f. Comparative Bases in यस्

These bases are comparative form of adjectives.

गरीयस् (comparative of गुरु).

Masculine.

	Singular.	Dual.	Plural.
Nom.	गरीयान्	गरीयामौ	गरीयांसः
Acc.	गरीयांसम्	गरीयामौ	गरीयसः
Inst.	गरीयमा	गरीयोभ्याम्	गरीयोभिः
Dat.	गरीयसे	गरीयोभ्याम्	गरीयोभ्यः
Abl.	गरीयसः	गरीयोभ्याम्	गरीयोभ्यः
Gen.	गरीयसः	गरीयमोः	गरीयमाम्
Loc.	गरीयसि	गरीयमोः	गरीयसु
Voc.	हे गरीयन्	हे गरीयामौ	हे गरीयांसः

The Neuter is like the Masculine, with the exception of the Nominatives Vocatives and Accusatives—

Singular.	Dual.	Plural.
गरीयः	गरीयसी	गरीयांसि.

The Feminine is गरीयसी ; it is declined like नदी.

136. *g.* Bases in मन् and वन् immediately preceded by a consonant.

To this class belong आत्मन् (m.), यन्त्रन् (m.), ब्रह्मन् (n.), पर्वन् (n.)

137. The strong base is marked by the lengthening of the penultimate vowel ; the weak base drops the न् before consonantal terminations

आत्मन्

	Singular.	Dual.	Plural.
Nom.	आत्मा	आत्मानौ	आत्मानः
Acc.	आत्मानम्	आत्मानौ	आत्मनः
Inst.	आत्मना	आत्मभ्याम्	आत्मभिः
Dat.	आत्मने	आत्मभ्याम्	आत्मभ्यः
Abl	आत्मनः	आत्मभ्याम्	आत्मभ्यः
Gen.	आत्मनः	आत्मनोः	आत्मनाम्
Loc	आत्मनि	आत्मनोः	आत्मसु
Voc.	हे आत्मन्	हे आत्मानौ	हे आत्मानः

138. The Nom. Acc. and Voc. Singular, Dual and Plural of ब्रह्मन् are as follows—ब्रह्म ; ब्रह्मणी, ब्रह्माणि.

b. Bases having three forms.

139. In this class each base appears in three different forms which may be called the *strong*, the *middle* and the *weak* base. The strong base appears in the same cases in which it appears in bases with two forms (see above 126); the middle base before terminations beginning with a consonant ; the weak base in the remaining cases. In Neuter bases of this class Nom. Acc. and Voc. Singular have the middle base, Nom. Acc. and Voc. Dual the weak base.

140. a. Bases in मन् and वन् preceded by a vowel, and bases in अन्, such as मीमन् (f.), राजन्, (m), तक्षन्, (m), नामन् (n.).

The strong base lengthens the vowel ; the middle base drops the न् ; the weak base drops the penultimate अ. The न् is also dropped in Nom. Singular.

	राजन्		
	Singular.	Dual.	Plural.
Nom.	राजा	राजानौ	राजानः
Acc.	राजानम्	राजानौ	राजः
Inst.	राजा	राजभ्याम्	राजभिः

Dat.	राज्ञे	राजभ्याम्	राजभ्यः
Abl.	राज्ञः	राजभ्याम्	राजभ्यः
Gen.	राज्ञः	राज्ञोः	राज्ञाम्
Loc.	राज्ञि (or राजनि)	राज्ञोः	राजसु
Voc.	हे राजन्	हे राजानी	हे राजानः

Feminine base—राज्ञी, declined like नदी.

नामन् forms नाम in Nom. and Acc. Singular, नाम or नामन् in Voc. Sing. ; नामनी or नाम्नी in Nom. Acc. and Voc. Dual ; नामानि in Nom. Acc. and Voc. Plural.

141. *b.* A few bases in अन्, such as पूयन् and अयमन्, and bases ending in हन्, exhibit the strong base in Nom. Sing. Masc. only ; while the middle base appears in the other strong cases. In the weak cases of हन् (where the अ is dropped) ह changes to घ् (and the न् does not change to ण ; compare Rule 78).

वृत्रहन्

	Singular.	Plural.
Nom.	वृत्रहा	वृत्रहणः
Acc.	वृत्रहणम्	वृत्रघ्नः
Inst.	वृत्रघ्ना	वृत्रहभिः
Dat.	वृत्रघ्ने	वृत्रहभ्यः
Abl.	वृत्रघ्नः	वृत्रहभ्यः

Gen.	वृत्रघ्नः	वृत्रघ्नान्
Loc.	वृत्रघ्नि or वृत्रघ्निणि	वृत्रघ्नु
Voc.	हे वृत्रघन्	हे वृत्रघणः

142 c. खन् (m) is declined like राजन्, but takes for its weak base गन्. Hence—

	Singular.	Dual.	Plural.
Nom.	खा	खानौ	खानः
Acc	खानम्	खानौ	गन्ः
Inst.	गुना etc.	खभ्याम् etc.	खभिः etc.
Voc.	हे खन्		

143. d. युवन् (m) has for its weak base यून.

	Singular.	Dual.	Plural.
Nom.	युवा	युवानौ	युवानः
Acc.	युवानम्	युवानौ	यूनः
Inst.	यूना etc.	युवभ्याम् etc.	युवभिः etc.
Voc.	हे युवन्		

144. e. मघवन् (m) has for its weak base मघोन्.

	Singular.	Plural.
Nom.	मघवा	मघवानः
Acc.	मघवानम्	मघोन्ः
Inst.	मघोना	मघवभिः

145. *f.* अहन् (n.) takes अहः as its middle base, and also in Nom. Acc. and Voc. Sing.

	Singular	Dual	Plural
Nom.	अहः	अहो or अहनी	अहानि
Acc.	अहः	अहो or अहनी	अहानि
Inst.	अह्ना	अहोभ्याम्	अहोभिः
✓ Dat.	अहे		अहोभ्यः
Abl	अहः		अहोभ्यः
Gen.	अहः	अहोः	अहाम्
✓ Loc.	अहि or अहनि		अहः सु
✓ Voc.	हे अहः		हे अहो or हे अहनी हे अहानि

146. *g.* पयन् (m) has the strong base पयान्, the middle base पयि, the weak base पय्. The Nom. Sing. takes स्, irregularly—

	Singular	Dual.	Plural.
Nom.	पयाः	पयानी	पयानः
Acc.	पयानम्	पयानी	पयः
Inst.	पया	पयिभ्याम्	पयिभिः
Dat.	पये	पयिभ्याम्	पयिभ्यः
Abl.	पयः	पयिभ्याम्	पयिभ्यः
Gen.	पयः	पयोः	पयाम्
Loc	पयि	पयोः	पयिषु
Voc.	हे पयाः	हे पयानी	हे पयानः

147. *h.* Perfect Participle bases in वम्.

The strong base terminates in वाम् (which becomes वान् in Nom. Sing. Masc.); the middle base, in वत्; the weak base in उष (for उम्).

विदम् (knowing)

Masculine.

	Singular	Dual	Plural
Nom.	विद्वान्	विद्वामौ	विद्वान्:
Acc.	विद्वानम्	विद्वानौ	विद्वान्:
Inst.	विद्वया	विद्वद्भ्याम्	विद्वद्भिः
Dat.	विद्वये		विद्वद्भ्यः
Abl.	विद्वयः		विद्वद्भ्यः
Gen.	विद्वयः	विद्वयोः	विद्वयाम्
Loc.	विद्वयि		विद्वयु
Voc.	हे विद्वन्	हे विद्वामौ	हे विद्वान्:

Neuter.

	Singular	Dual	Plural
Nom. Acc. Voc.	विद्वत्	विद्वयो	विद्वानि

The feminine base is formed by adding ई to the weak base—विद्वयी.

Where, in the formation of this participle, इ is inserted between the root and वम्—as in

जग्मिवस् from गम्, चक्रिवस् from कृ—the इ is dropped before उप्. Hence Inst. Sing. जग्मुषा, चक्रुषा; Fem base जग्मुषी, चक्रुषी.

148. i. Bases in अच् (derived from the root अच् or अञ्च् to move).

The strong base ends in अच्, the middle base in अच्. If the अच् is preceded by य् or व्, the weak base substitutes ईच् and ऊच् for यच् and वच्. If अच् is preceded by another letter, the weak base is ईच्; but प्राच् and अवाच् remain unchanged in the weak base, and for तिर्यच् there is substituted तिरश्च्.

प्रत्यच्; अन्वच्; उदच्; प्राच्; तिर्यच्.

Singular Masculine.

Nom.	प्रत्यङ्	अन्वङ्	उदङ्	प्राङ्	तिर्यङ्
Acc.	प्रत्यक्षम्	अन्वक्षम्	उदक्षम्	प्राक्षम्	तिर्यक्षम्
Inst.	प्रतीचा	अनूचा	उदीचा	प्राचा	तिरया
	etc.	etc.			

Plural Masculine.

Nom.	प्रत्यक्षः	अन्वक्षः	उदक्षः	प्राक्षः	तिर्यक्षः
Acc.	प्रतीचः	अनूचः	उदीचः	प्राचः	तिरयः
Inst.	प्रत्यग्भिः	अन्वग्भिः	उदग्भिः	प्राग्भिः	तिर्यग्भिः
Gen.	प्रतीचाम्	अनूचाम्	उदीचाम्	प्राचाम्	तिरयाम्
Loc.	प्रत्यक्षु	अन्वक्षु	उदक्षु	प्राक्षु	तिर्यक्षु

Neuter.

Singular. Dual. Plural.

Nom. Acc. Voc. प्रत्यक् प्रतीची प्रत्यच्चि

Feminine forms—प्रतीची, अनूची, उदीची, प्राची,
तिरयो.*Irregular declension.*

149. अप् water, is used in the Plural only
and forms Nom. आपः, Acc., अपः, Inst. अद्भिः
Dat. and Abl. अद्भ्यः, Gen. अपाम्, Loc. अप्सु
Voc. आपः.

पुमम् is declined as follows—

	Singular.	Dual.	Plural.
Nom.	पुमान्	पुमांमौ	पुमांसः
Acc.	पुमांमन्	पुमांमौ	पुंसः
Inst.	पुंसा	पुम्भ्याम्	पुम्भिः
Dat.	पुंसे	पुम्भ्याम्	पुम्भ्यः
Abl.	पुंसः	पुम्भ्याम्	पुम्भ्यः
Gen.	पुंसः	पुंसोः	पुंसाम्
Loc.	पुंसि	पुंसोः	पुंसु
Voc.	हे पुमन्	हे पुमांमौ	हे पुमांसः

ADJECTIVES.

विशेषण

Degrees of Comparison.

150. The Comparative and Superlative of adjectives are formed, either—

By adding the suffixes—तर and—तम to the weak or middle base of the adjective—

पुण्य	...	पुण्यतर	...	पुण्यतम
शुचि	...	शुचितर	...	शुचितम
बलिन्	...	बलितर	...	बलितम
महत्	...	महत्तर	...	महत्तम
विद्वत्	...	विद्वत्तर	...	विद्वत्तम

Or—

By adding the suffixes ईयस् and इष्ठ. Before these suffixes the final vowels of adjective bases are dropped—

पाप	...	पापीयस्	...	पापिष्ठ
स्वादु	...	स्वादीयस्	...	स्वादिष्ठ

151. Adjectives formed with suffixes such as ल, मत, वत्, विन् etc drop the entire suffix before ईयस् and इष्ठ—

बलवत्	...	बलीयस्	...	बलिष्ठ
मतिमत्	...	मतीयस्	...	मतिष्ठ

132. There are a number of frequently used comparatives and superlatives of this class which exhibit more or less irregular changes of the base. The following list comprises the more important ones—

उरु	...	वरीयम्	...	वरिष्ठ
क्षिप्र	...	क्षेपोयम्	...	क्षेपिष्ठ
गुरु	...	गरीयम्	...	गरिष्ठ
दोषं	...	द्राघोयम्	...	द्राघिष्ठ
पृथु	...	प्रथीयुर्मम्	...	प्रथिष्ठ
प्रिय	...	प्रेयम्	...	प्रेष्ठ १
बहु	...	भूयम्	...	भूयिष्ठ
नद	...	नदीयम्	...	नदिष्ठ
युवन्	...	यवीयम्, कनीयम्	...	यविष्ठ, कनिष्ठ
वृद्ध	...	वर्षीयम्, कृषीयम्	...	वर्षिष्ठ, कृषिष्ठ
स्थिर	...	स्थेयम्	...	स्थेयिष्ठ

Note also the following comparatives and superlatives which have no corresponding base in the positive.

अज्ञानम्	{	अज्ञेयम्	...	अज्ञेष्ठ
	{	अज्ञायम्	...	अज्ञेष्ठ
अज्ञानम्	-	अज्ञेयम्	...	अज्ञेष्ठ
अज्ञानम्	-	अज्ञेयम्	...	अज्ञेष्ठ
अज्ञानम्	-	अज्ञेयम्	...	अज्ञेष्ठ

Regarding the declension of the comparatives in ईयम् see Rule. 135.

NUMERALS

संख्यावाचक शब्द ।

153. CARDINALS.

	Masc.	Fem.	Neu.
1. १ एकः	एका	एकम्	(Base एक)
2. २ द्वौ	द्वे	द्वे	(Base द्वि)
3. ३ त्रयः	तिस्रः	त्रौणि	(Base त्रि)
4. ४ चत्वारः	चतस्रः	चत्वारि	(Base चतुर्)
5. ५ पञ्च	...	...	(Base पञ्चन्)
6. ६ षट्	...	...	(Base षय)
7. ७ सप्त	...	...	(Base सप्तन्)
8. ८ अष्टौ—अष्ट	...	...	(Base अष्टन्)
9. ९ नव	...	...	(Base नवन्)
10. १० दश	...	...	(Base दशन्)
11. ११ एकादश	...	...	(Base एक + दशन्)
12. १२ द्वादश		18 १८ अष्टादश	
13. १३ त्रयोदश		19. १९ कुनविंशतिः	
14. १४ चतुर्दश		(एकोनविंशतिः)	
15. १५ पञ्चदश		20. २० विंशतिः	
16. १६ षोडश		21. २१ एकविंशतिः	
17. १७ सप्तदश		22. २२ द्वाविंशतिः	

23. २३ त्रयोविंशतिः
 24. २४ चतुर्विंशतिः
 25. २५ पञ्चविंशतिः
 26. २६ षड्विंशतिः
 27. २७ सप्तविंशतिः
 28. २८ अष्टाविंशतिः
 29. २९ नवविंशतिः
 ऊनविंशत्
 (एकोनविंशत्)
 30. ३० विंशत्
 31. ३१ एकविंशत्
 32. ३२ द्वाविंशत्
 33. ३३ त्रयस्त्रिंशत्
 34. ३४ चतुस्त्रिंशत्
 35. ३५ पञ्चत्रिंशत्
 36. ३६ षट्त्रिंशत्
 37. ३७ सप्तत्रिंशत्
 38. ३८ अष्टात्रिंशत्
 39. ३९ नवत्रिंशत्
 ऊनचत्वारिंशत्.
 (एकोनचत्वारिंशत्).
 40. ४० चत्वारिंशत्
 41. ४१ एकचत्वारिंशत्
 42. ४२ द्वाचत्वारिंशत्
 (द्विचत्वारिंशत्)

- ४३ त्रयश्चत्वारिंशत्
 (त्रिचत्वारिंशत्)
 44. ४४ चतुश्चत्वारिंशत्
 45. ४५ पञ्चचत्वारिंशत्
 46. ४६ षट्चत्वारिंशत्
 47. ४७ सप्तचत्वारिंशत्
 48. ४८ अष्टाचत्वारिं-
 शत् (अष्टचत्वारिंशत्)
 49. ४९ नवचत्वारिंशत्
 ऊनपञ्चाशत्
 (एकोनपञ्चाशत्)
 50. ५० पञ्चाशत्
 51. ५१ एकपञ्चाशत्
 52. ५२ द्वापञ्चाशत्
 (द्विपञ्चाशत्)
 53. ५३ त्रयःपञ्चाशत्
 (त्रिपञ्चाशत्)
 54. ५४ चतुःपञ्चाशत्
 55. ५५ पञ्चपञ्चाशत्
 56. ५६ षट्पञ्चाशत्
 57. ५७ सप्तपञ्चाशत्
 58. ५८ अष्टापञ्चाशत्
 (अष्टपञ्चाशत्)
 59. ५९ नवपञ्चाशत्
 ऊनषष्टिः
 (एकोनषष्टिः)

- | | |
|---------------------|-------------------|
| 60. ६० षष्टिः | 79. ७९ नवसप्ततिः |
| 61. ६१ एकषष्टिः | ऊनाशीतिः |
| 62. ६२ द्वाषष्टिः | (एकोनाशीतिः) |
| (द्विषष्टिः) | 80. ८० अशीतिः |
| 63. ६३ त्रयःषष्टिः | 81. ८१ एकाशीतिः |
| (त्रिषष्टिः) | 82. ८२ द्व्यशीतिः |
| 64. ६४ चतुःषष्टिः | 83. ८३ त्र्यशीतिः |
| 65. ६५ पञ्चषष्टिः | 84. ८४ चतुरशीतिः |
| 66. ६६ षट्षष्टिः | 85. ८५ पञ्चाशीतिः |
| 67. ६७ सप्तषष्टिः | 86. ८६ षडशीतिः |
| 68. ६८ अष्टषष्टिः | 87. ८७ सप्ताशीतिः |
| (अष्टषष्टिः) | 88. ८८ अष्टाशीतिः |
| 69. ६९ नवषष्टिः | 89. ८९ नवाशीतिः |
| ऊनसप्ततिः | ऊननवतिः |
| (एकोनसप्ततिः) | (एकोननवतिः) |
| 70. ७० सप्ततिः | 90. ९० नवतिः |
| 71. ७१ एकसप्ततिः | 91. ९१ एकनवतिः |
| 72. ७२ द्वासप्ततिः | 92. ९२ द्वानवतिः |
| (द्विसप्ततिः) | (द्विनवतिः) |
| 73. ७३ त्रयःसप्ततिः | 93. ९३ त्रयोनवतिः |
| (त्रिसप्ततिः) | (त्रिनवतिः) |
| 74. ७४ चतुःसप्ततिः | 94. ९४ चतुर्नवतिः |
| 75. ७५ पञ्चसप्ततिः | 95. ९५ पञ्चनवतिः |
| 76. ७६ षट्सप्ततिः | 96. ९६ षण्वतिः |
| 77. ७७ सप्तसप्ततिः | 97. ९७ सप्तनवतिः |
| 78. ७८ अष्टासप्ततिः | 98. ९८ अष्टानवतिः |
| (अष्टसप्ततिः) | (अष्टनवतिः) |

99. ८८ नवनवतिः
ऊनशतम्
(एकोनशतम्)
100. १०० शतम्
(एकशतम्)
101. १०१ एकाधिकं
शतम् एकाधिक-
शतम्
102. १०२ द्व्यधिकं शतम्
103. १०३ त्र्यधिकं
शतम्
104. १०४ चतुरधिकं
शतम्
105. १०५ पञ्चाधिकं
शतम्
106. १०६ षडधिकं
शतम्
107. १०७ सप्ताधिकं
शतम्
108. १०८ अष्टाधिकं
शतम्
109. १०९ नवाधिकं
शतम्
110. ११० दशाधिकं
शतम्
111. १११ एकादशा-
धिकं-शतम्
120. १२० विंशत्यधिकं
शतम्
130. १३० त्रिंशदधिकं
शतम्
140. १४० चत्वारिंश-
दधिकं शतम्
150. १५० पञ्चाशदधिकं
शतम्
160. १५० षष्ट्यधिकं
शतम्
170. १७० सप्तत्यधिकं
शतम्
180. १८० अशीत्यधिकं
शतम्
190. १९० नवत्यधिकं
शतम्
200. २०० द्विशतम्—
द्वे शतं
300. ३०० त्रिशतम्—
त्रीणि शतानि
400. ४०० चतुःशतम्—
चत्वारि शतानि
500. ५०० पञ्चशतम्—
पञ्च शतानि

600. ६०० षट्शतम्— षट् शतानि	1000. १००० दश शतानि सहस्रम्
700. ७०० सप्तशतम्— सप्त शतानि	2000. २००० द्वे सहस्रे 3000. ३००० त्रीणि
800. ८०० अष्टशतम् अष्ट शतानि	सहस्राणि 10,000. १०००० अयुतम्
900. ९०० नवशतम् नव शतानि	100,000 १००००० लक्षम् 1000000 १००००००० कोटिः

Declension of Cardinals.

154. एक as meaning 'one' necessarily is singular ; but it also forms a plural which has the sense of 'some'. It is declined throughout like सर्व. (Rule 169).

Singular.

	Masc.	Fem.	Neut.
Nom.	एकः	एका	एकम्
Acc	एकम्	एकाम्	एकम्
Inst.	एकेन	एकया	एकेन
Dat.	एकस्मै	एकस्यै	एकस्मै
Abl.	एकस्मात्	एकस्याः	एकस्मात्
Gen.	एकस्य	एकस्याः	एकस्य
Loc	एकस्मिन्	एकस्थाम्	एकस्मिन्
Voc.	हे एक	हे एके	हे एक

Plural,

	Masc.	Fem.	Neut.
Nom.	एके	एकाः	एकानि
Acc.	एकान्	एकाः	एकानि
Inst.	एकैः	एकाभिः	एकैः
Dat.	एकेभ्यः	एकाभ्यः	एकेभ्यः
Abl.	एकेभ्यः	एकाभ्यः	एकेभ्यः
Gen.	एकेषाम्	एकानाम्	एकेषु
Loc.	एकेषु	एकाम्	एकेषाम्
Voc.	हे एके	हे एकाः	हे एकानि

155. द्वि necessarily is dual and is declined as follows—

	Masc.	Fem.	Neut.
Nom.	द्वौ	द्वे	द्वे
Acc.	द्वौ	द्वे	द्वे
Inst. Dat. Abl.	द्व्याभ्याम्	द्व्याभ्याम्	द्व्याभ्याम्
Gen. Loc.	द्वयोः	द्वयोः	द्वयोः
Voc.	हे द्वौ	हे द्वे	हे द्वे

156. त्रि

	Masc.	Fem.	Neut.
Nom.	त्रयः	त्रिस्रः	त्रौणि
Acc.	त्रौन्	त्रिस्रः	त्रौणि
Inst.	त्रिभिः	त्रिस्रभिः	त्रिभिः
Dat.	त्रिभ्यः	त्रिस्रभ्यः	त्रिभ्यः

Abl.	त्रिभ्यः	तिसृभ्यः	त्रिभ्यः
Gen.	त्रयाणाम्	तिसृणाम्	त्रयाणाम्
Loc.	त्रिषु	तिसृषु	त्रिषु
Voc.	हे त्रयः	हे तिस्रः	हे त्रयोणिः

.157. चतुर्

	Masc.	Fem.	Neut.
Nom.	चत्वारः	चतस्रः	चत्वारि
Acc.	चतुरः	चतस्रः	चत्वारि
Inst.	चतुर्भिः	चतसृभिः	चतुर्भिः
Dat.	चतुर्भ्यः	चतसृभ्यः	चतुर्भ्यः
Abl.	चतुर्भ्यः	चतसृभ्यः	चतुर्भ्यः
Gen.	चतुर्णाम्	चतसृणाम्	चतुर्णाम्
Loc.	चतुर्षु	चतसृषु	चतुर्षु
Voc.	हे चत्वारः	हे चतस्रः	हे चत्वारि

158—60.

	पञ्चन्	पप्	अष्टन्
Nom.	पञ्च	षट्	अष्टौ or अष्ट
Acc.	पञ्च	षट्	अष्टौ or अष्ट
Inst.	पञ्चभिः	षड्भिः	अष्टभिः or अष्टाभिः
Dat.	पञ्चभ्यः	षड्भ्यः	अष्टभ्यः or अष्टाभ्यः
Abl.	पञ्चभ्यः	षड्भ्यः	अष्टभ्यः or अष्टाभ्यः
Gen.	पञ्चानाम्	षष्ठाम्	अष्टानाम्
Loc.	पञ्चसु	षट्सु	अष्टसु or अष्टासु
Voc.	हे पञ्च	हे षट्	हे अष्टौ or हे अष्ट

161. The declension of पञ्चन्, षट् and अष्टन् is the same in all the three genders मसन्, नवन्, दशन् and compounds with दशन्—एकादशन् etc.—are declined like पञ्चन्.

162. विंशति, षष्टि, मसति, अशीति, नवति, कोटि are declined as feminine bases in इ (i e. like मति); विंशत् and other cardinals terminating in त् are declined like feminine bases terminating in त्.

163. The use of the cardinals from twenty up to ninety-nine as adjectives qualifying substantives is illustrated by the following examples—

विंशतिरश्वाः	twenty horses.
विंशत्या अश्वैः	with twenty horses.
षष्टिः शिशवः	sixty children.
षष्टेः शिशूनाम्	of sixty children.

But they may also be used as nouns taking the numbered noun as a dependent genitive—

विंशतिरश्वानाम्	twenty horses.
विंशत्या अश्वानाम्	with twenty horses.
षष्टिः शिशूनाम्	sixty children.

When used as substantives these cardinals can be used in the Dual or Plural—नव नवत्यः 'nine nineties' i. e. nine times ninety = 810. विंशतौ two 'thirties' = 60.

164. शतम् and सहस्रम्, and higher numbers formed with these two—द्विशतम् etc.—are declined as neuter bases in श्च, and are treated either as adjectives taking the same case as the things numbered, or as nouns taking the numbered noun as a dependent genitive—

शतं दासीः (Acc.) or शतं दासीनाम् a hundred slavemaids.

शतेन दासीभिः or शतेन दासीनाम् with a hundred slave-maids.

165. Ordinals.

Masc.	Fem.	Neu.	
प्रथमः	प्रथमा	प्रथमम्	The first.
द्वितीयः	द्वितीया	द्वितीयम्	The second.
तृतीयः	तृतीया	तृतीयम्	The third.
चतुर्थः	चतुर्थी	चतुर्थम्	The fourth.
तुरीयः	तुरीया	तुरीयम्	
तुर्यः	तुर्या	तुर्यम्	
पञ्चमः	पञ्चमी	पञ्चमम्	The fifth.
षष्ठः	षष्ठी	षष्ठम्	The sixth.
सप्तमः	सप्तमी	सप्तमम्	The seventh.
अष्टमः	अष्टमी	अष्टमम्	The eighth.
नवमः	नवमी	नवमम्	The ninth.
दशमः	दशमी	दशमम्	The tenth.
एकादशः	एकादशी	एकादशम्	The eleventh.
द्वादशः	द्वादशी	द्वादशम्	The twelfth.
त्रयोदशः	त्रयोदशी	त्रयोदशम्	The thirteenth.
चतुर्दशः	चतुर्दशी	चतुर्दशम्	The fourteenth.
पञ्चदशः	पञ्चदशी	पञ्चदशम्	The fifteenth.
षोडशः	षोडशी	षोडशम्	The sixteenth.
सप्तदशः	सप्तदशी	सप्तदशम्	The seventeenth.
अष्टादशः	अष्टादशी	अष्टादशम्	The eighteenth.

ऊनविंशः	ऊनविंशी	ऊनविंगम्	} The nineteenth.
ऊनविंशतितमः	ऊनविंशतितमी		
		ऊनविंशतितमम्	
विंशः	शी	शम्	} The twentieth.
विंशतितमः	विंशतितमी	विंशतितमम्	
त्रिंशः	शो	शम्	} The thirtieth.
त्रिंशत्तमः	मी	मम्	
चत्वारिंशः	शी	शम्	} The fortieth.
चत्वारिंशत्तमः	मी	मम्	
पञ्चाशत्तमः	मी	मम्	The fiftieth.
षष्टितमः			The sixtieth.
एकषष्टितमः	}		The sixty-first.
एकषष्टः			
सप्ततितमः			The seventieth.
एकसप्ततितमः	}		The seventy-first.
एकसप्तः			
अष्टोतितमः			The eightieth.
एकाष्टोतितमः			The eighty-first.
नवतितमः			The ninetieth.
एकनवतितमः			The ninety-first.
शततमः			The hundredth.
एकशततमः			The hundred and first.
सहस्रतमः			The thousandth.

166. Numerical Adverbs and other Derivatives.

सकृत्,	once.	एकधा,	in one way.
द्विः,	twice.	द्विधा,	in two ways.
त्रिः,	thrice.	त्रिधा,	in three ways.
चतुः,	four times,	चतुर्धा,	in four ways.
पञ्चकृत्वः,	five times.	पञ्चधा,	in five ways.
षट्कृत्वः,	six times.	षोढा or षड्धा,	
		&c	in six ways.

167. द्वयम्, a pair. त्रयम् or त्रयी, a triad.
चतुष्टयम् or चतुष्टयी, a tetrad पञ्चतयम् or पञ्चतयी, a
pentad, &c.

Pronouns and Pronominal Adjectives.

सर्वनामन्

168. The term सर्वनामन् is generally rendered by 'Pronoun', but its meaning is wider in as much as it comprises not only what are called 'Pronouns' in western Grammar, but also a number of words which western Grammar would class as adjectives rather than as Pronouns but which in Sanskrit are classed with the 'Pronouns' proper for the reason that they share with the latter certain peculiarities of declension.

A. Pronominal Adjectives.

169. There are two distinct groups of these 'Pronominal Adjectives'.

(a) The group beginning with सर्व, of which the most important members are the following—

सर्व	...	इतर
विग्र	...	वृत्तर
एकतर	...	कतम
एकतम	...	✓उभ

अन्य	...	उभय
अन्यतर	...	सम

The above words are declined as follows—

✓ सर्व—All.

Masculine.

	Singular.	Dual.	Plural.
Nom.	सर्वः	सर्वौ	सर्वे
Acc.	सर्वम्	सर्वौ	सर्वान्
Inst.	सर्वेण	सर्वाभ्याम्	सर्वैः
Dat.	सर्वस्मै	सर्वाभ्याम्	सर्वेभ्यः
Abl.	सर्वस्मात्	सर्वाभ्याम्	सर्वेभ्यः
Gen.	सर्वस्य	सर्वयोः	सर्वेषाम्
Loc.	सर्वस्मिन्	सर्वयोः	सर्वेषु
Voc.	हे सर्व	हे सर्वौ	हे सर्वे

Feminine.

	Singular.	Dual.	Plural.
Nom.	सर्वा	सर्वे	सर्वाः
Acc.	सर्वाम्	सर्वे	सर्वाः
Inst.	सर्वया	सर्वाभ्याम्	सर्वाभिः
Dat.	सर्वस्यै	सर्वाभ्याम्	सर्वाभ्यः
Abl.	सर्वस्याः	सर्वाभ्याम्	सर्वाभ्यः
Gen.	सर्वस्याः	सर्वयोः	सर्वाम्

Loc.	सर्वस्याम्	सर्वयोः	सर्वासु
Voc.	हे सर्व	हे सर्वे	हे सर्वाः

Neuter.

	Singular.	Dual.	Plural.
Nom.	सर्वम्	सर्वे	सर्वाणि
Acc.	सर्वम्	सर्वे	सर्वाणि
Voc.	हे सर्व	हे सर्वे	हे सर्वाणि

The remaining cases as in the Masculine.

170. अन्य, अन्यतर, इतर, कतर and कतम form the Nom Acc and Voc Sing. Neuter by the addition of त् (instead of म्)—अन्यत्, इतरत् etc.

उभ is used in the Dual only—उभौ, उभे, उभे etc

उभयः is used in the Singul. and Plural only, and forms the Nom Singul. Fem. उभयौ

सम is declined like सर्व only if it means 'all' if it means 'equal' or 'even' it follows नर.

171. (b). The group beginning with पूर्व and comprising the following words—

पूर्व	...	अपर
पर	...	अधर
अपर	...	स्व
दक्षिण	...	अन्तर
उत्तर		

a. These words are declined like सर्व, but they may take the ordinary forms of bases in अ (नर) in Abl. and Loc. Sing. Masc. and in Nom. Plu. Masc.; hence पूर्वस्मात् and पूर्वात्, पूर्वस्मिन् and पूर्वं; पूर्व and पूर्वाः.

b. दक्षिण is declined like पूर्व only when it means 'south' or 'right'; when it means 'clever', it follows नर. स्व when not meaning 'own' but 'wealth' or 'kinsman' follows नर; and so does अन्तर when not meaning either 'outer' or 'lower'.

c. When पूर्व etc. do not express a relation in time or space they are declined like नर; so e.g. उत्तराः कुरवः (where उत्तर is used as a mere name).

172. The following words form the Nom. Plu. Masc. either regularly (like नर), or like सर्व—प्रथम, चरम, अन्त्य, अधे, कतिपय, नेम. Hence प्रथमाः or प्रथमै, अन्त्याः or अन्त्यै etc. द्वितीय and other words in तीय are declined like नर, but may follow सर्व in Dat. Abl. and Loc. Sing. Hence द्वितीयाय or द्वितीयम्ने, द्वितीयात् or द्वितीयस्मात्, द्वितीये or द्वितीयस्मिन् etc. As second members of Compounds all the above 'Pronominal Adjectives' are as a rule treated like ordinary bases in अ.

B. Pñonouns proper.

Personal Pronouns.

173. मद् or अस्मद्—I.

	Singular.	Dual.	Plural.
Nom.	अहम्	आवाम्	वयम्
Acc.	माम् or मा	आवाम् or नौ	अस्मान् or नः
Inst.	मया	आवाभ्याम्	अस्माभिः
Dat.	मद्यम् or मे	आवाभ्याम् or नौ	अस्माभ्यम् or नः
Abl.	मत्	आवाभ्याम्	अस्मात्
Gen.	मम or मे	आवयोः or नौ	अस्माकम् or नः
Loc.	मयि	आवयोः	अस्मासु

174. त्वद् or युष्मद्—Thou.

	Singular.	Dual.	Plural.
Nom.	त्वम्	युवाम्	व्यम्
Acc.	त्वाम् or त्वा	युवाम् or वाम्	युष्मान् or वः
Inst.	त्वया	युवाभ्याम्	युष्माभिः
Dat.	तुभ्यम् or ते	युवाभ्याम् or वाम्	युष्माभ्यम् or वः
Abl.	त्वत्	युवाभ्याम्	युष्मात्
Gen.	तव or ते	युवयोः or वाम्	युष्माकम् or वः
Loc.	त्वयि	युवयोः	युष्मासु

✓ α. The short forms मा, मे, नौ, नः, त्वा, ते, वाम्, वः, are never used at the beginning of a sentence, nor can they be followed by such particles as च, वा, एव.

Honorific Pronoun of the Second Person.

175. भवत्—Your Honour, Your Worship.

	Masc.	Fem.
Nom. Sing.	भवान्	भवती

भवान् is declined like धोमत्; भवती like नदी.

Demonstrative Pronouns.

176. तद्—That or He. (She ; it).

Masculine.

	Singular.	Dual.	Plural.
Nom.	सः	तौ	ते
Acc.	तम् ,	तौ	तान्
Inst.	तेन	ताभ्याम्	तैः
Dat.	तस्मै	ताभ्याम्	तेभ्यः
Abl.	तस्मात्	ताभ्याम्	तेभ्यः
Gen.	तस्य	तयोः	तेषाम्
Loc.	तस्मिन्	तयोः	तेषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	सा	ते	ताः
Acc.	ताम्	ते	ताः
Inst.	तया	ताभ्याम्	ताभिः
Dat.	तस्यै	ताभ्याम्	ताभ्यः
Abl.	तस्याः	ताभ्याम्	ताभ्यः
Gen.	तस्याः	तयोः	तासाम्
Loc.	तस्माम्	तयोः	तासु

Neuter

The same as the Masculine except in the following cases—

	Singular.	Dual.	Plural.
Nom.	तत्	ते	तानि
Acc.	तत्	ते	तानि

177. एतद्—This.

Masculine.

	Singular.	Dual.	Plural.
Nom.	एषः	एतौ	एते
Acc.	एतम्	एतौ	एतान्
Inst.	एतेन	एताभ्याम्	एतैः
Da ^t	एतस्मै	एताभ्याम्	एतेभ्यः
Abl.	एतस्मात्	एताभ्याम्	एतेभ्यः
Gen.	एतस्य	एतयोः	एतेषाम्
Loc.	एतस्मिन्	एतयोः	एतेषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	एषा	एते	एताः
Acc.	एताम्	एते	एताः
Inst.	एतया	एताभ्याम्	एताभिः

Dat.	एतस्यै	एताभ्याम्	एताभ्यः
Abl.	एतस्याः	एताभ्याम्	एताभ्यः
Gen.	एतस्याः	एतयोः	एतासाम्
Loc.	एतस्याम्	एतयोः	एतासु

1-5

Neuter.

The same as the Masculine except in the following cases—

	Singular.	Dual.	Plural.
Nom.	एतत्	एते	एतानि
Acc.	एतत्	एते	एतानि

178. इदम्—This.

Masculine.

	Singular.	Dual.	Plural.
Nom.	इदम्	इमौ	इमे
Acc.	इमम्	इमौ	इमान्
Inst.	इमेन	इमाभ्याम्	इभिः
Dat.	इमे	इमाभ्याम्	इभ्यः
Abl.	इमात्	इमाभ्याम्	इभ्यः
Gen.	इस्य	इनयोः	इयाम्
Loc.	इष्यिन्	इनयोः	इषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	इयम्	इमे	इमाः
Acc.	इमाम्	इमे	इमाँः
Inst.	अनया	आभ्याम्	आभिः
Dat.	अस्यै	आभ्याम्	आभ्यः
Abl.	अस्याः	आभ्याम्	आभ्यः
Gen.	अस्याः	अनयोः	आसाम्
Loc.	अस्याम्	अनयोः	आसु

Neuter.

The same as the Masculine, except in the following cases—

	Singular.	Dual.	Plural.
Nom	इदम्	इमे	इमानि
Acc.	इदम्	इमे	इमानि

179. When एतद् and इदम् in a second sentence refer to an एतद् and इदम् in an immediately preceding sentence, एनत् is substituted for the एतद् and इदम् in the second sentence, in the following cases—

Singular.

	Masc.	Fem.	Neut.
Acc.	एनम्	एनाम्	एनत्
Inst.	एनेन	एनया	एनेन

Dual,

	Masc.	Fem.	Neu.
Acc.	एनौ	एने	एने
Gen. Loc.	एनयोः	एनयोः	एनयोः

Plural.

	Masc.	Fem.	Neu.
Acc.	एनान्	एनाः	एनानि

अनेन व्याकरणमधोक्तम्. एनं द्वन्द्वोऽध्यापय. अनयोः पवित्रं कुलम्. अनयोः प्रभूतं स्वम्.

180. अदम्—That.

Masculine.

	Singular.	Dual.	Plural.
Nom.	असौ	अमू	अमो
Acc.	असुम्	अमू	अमून्
Inst.	असुना	अमूभ्याम्	अमोभिः
Dat.	असुषे	अमूभ्याम्	अमोभ्यः
AbI.	असुष्वात्	अमूभ्याम्	अमोभ्यः
Gen.	असुष्य	असुयोः	अमोषाम्
Loc.	असुषिन्	असुयोः	अमोषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	असौ	अम्	अमूः *
Acc.	अमूम्	अम्	अमूः
Inst.	अमुया	अमूभ्याम्	अमूभिः
Dat.	अमुयै	अमूभ्याम्	अमूभ्यः
Abl.	अमुयाः	अमूभ्याम्	अमूभ्यः
Gen.	अमुयाः	अमुयोः	अमूपाम्
Loc.	अमुयाम्	अमुयोः	अमूपु

Neuter.

Like the Masculine, except in the following cases—

	Singular.	Dual.	Plural.
Nom.	अदः	अम्	अमूनि
Acc.	अदः	अम्	अमूनि

Reflexive Pronouns.

181. स्वयम्, self, indeclinable ; e g. स्वयमागच्छति, he comes himself.

182. आत्मन्, self (see 137) ; e. g. आत्मनो दोषं जानाति, he knows his own fault.

183. स्वः, स्वा, स्वम्, his own, her own etc. E.g. स्वं पुरं दृष्ट्वा, having seen his own son. On the declension of स्व see 171.

Possessive Pronouns.

184. From the bases मद्, अस्मद्, त्वद्, युष्मद् and तद् possessive pronouns (also called possessive adjectives) are formed by means of the suffix ईय.

मदीय, my; अस्मदीय, our; त्वदीय, thy; युष्मदीय, your; तदीय, his (her; its; their).

	Masc.	Fem.	Neu.
Nom. Sing.	मदीयः	मदीया	मदीयम्

Relative Pronoun.

185. यद्—who; which.

	Singular.	Dual.	Plural.
Nom. Masc.	यः	यौ	ये
Nom. Fem.	या	ये	याः
Nom. Neu.	यत्	ये	यानि

The declension follows throughout that of तद्.

Interrogative Pronoun.

186. किम्—*who ? which ?*

	Singular.	Dual.	Plural.
Nom. Masc.	कः	कौ	के
Nom. Fem.	का .	के	काः
Nom. Neu.	किम्	के	कानि

The declension follows throughout that of तद्, with the exception of Nom. and Acc. Singular Neuter—किम्.

187. Compound Pronouns.

a. Indefinite pronouns are formed by adding चित्, चन, or अपि to the interrogative pronoun किम्.

Masc. कश्चित्, कश्चन, कोऽपि—*some one ; any one*

Fem. काचित्, काचन, काऽपि

Neu. किञ्चित्, किञ्चन, किमपि

b. Preceded by the relative pronoun the interrogative pronoun has an indefinite sense—यः कः, whosoever.

c. The same meaning is expressed by यः कश्चित्, यः कश्चन, यः कश्.

d. The relative pronoun by being doubled acquires an indefinite or distributive meaning—यो यः, whosoever ; यद्यत्, whatsoever.

188. Certain compound pronouns are formed by adding दृश्, दृश or दृक्ष to pronominal bases. Thus—

	तादृश्,	तादृश,	तादृक्ष
	एतादृश्,	एतादृश,	एतादृक्ष
	यादृश्,	यादृश,	यादृक्ष
	इदृश्,	इदृश,	इदृक्ष
	कीदृश्,	कीदृश,	कीदृक्ष
	Masc.	Fem.	Neu.
Nom. Sing.	तादृक्	तादृक्	तादृक्
	तादृशः	तादृशी	तादृशम्
	तादृक्षः	तादृक्षी	तादृक्षम्

189. Compound pronouns denoting quantity are formed by adding यत् and वत् to certain pronominal bases—

	तावत् ;	एतावत् ;	यावत् ;	इयत् ;	कियत्
	Masc	Fem.	Neu.		
Nom. Sing.	तावत्	तावती	तावत्		

190. The three pronouns कति (how many), यति (as many) and तति (so many), which are

used in plural only, are declined as follows,
in all three genders alike—

Nom.	कति	Abl.	कतिभ्यः
Acc.	कति	Gen.	कतिनाम्
Inst.	कतिभिः	Loc.	कतिषु
Dat.	कतिभ्यः		

Feminine Bases.

स्त्रीप्रत्ययः

191. In the preceding chapters the formation of feminine bases has been repeatedly referred to. The following paragraphs state a few of the more important general rules bearing on the formation of such bases, and a certain number of exceptions.

192. *Prātipadikas* ending in a (य) form the Feminine in ā (आ)—

ज्येष्ठ	...	ज्येष्ठा	तृतीय	...	तृतीया
कनिष्ठ	...	कनिष्ठा	सर्व	...	सर्वा
मध्यम	...	मध्यमा	बाल	...	बाला
श्वेत	...	श्वेता	वत्स	...	वत्सा
कृष्ण	...	कृष्णा	अज	...	अजा
एक	...	एका	अश्व	...	अश्वा
द्वितीय	...	द्वितीया			

193. Prātīpadikas ending in अ form the feminine base in ई when 'class' or 'kind' (जाति) is implied—(the अ is dropped ; so throughout).

सृग	...	सृगी
व्याघ्र	...	व्याघ्री
ब्राह्मण	...	ब्राह्मणी

But if the penultimate letter is य, the Feminine takes आ; चन्द्रिय—चन्द्रिया. Also शूद्रा 'a Shūdra-woman'.

Note that among the examples given in Rule 192 there are several words which take अ in the feminine, *although* denoting class or kind. These exceptions are combined by Indian Grammarians into a group beginning with अज and hence called अजादि.

194. The Ordinal Numerals from चतुर्थ upwards form their Feminines in ई—

चतुर्थं ... चतुर्थी; दशम ... दशमी

195. Prātīpadikas in अ denoting male beings form Feminines in ई, to denote the wives of those males—

ब्राह्मण ... ब्राह्मणी (the wife of a Brāhmana)

शूद्र ... शूद्री

यवन ... यवनी

गोप ... गोपी

But इन्द्र, वरुण, भव, शर्व, रुद्र, आचार्य and मातुल form their Feminines, ('the wife of Indra' etc.) in आनी—

इन्द्राणी, वरुणाणी, आचार्याणी etc.

आचार्या means 'a woman who is an āchārya' i.e. a spiritual preceptor.

196. Prātīpadikas ending in मय, कर, चर, एय, माव, दृग form their Feminines in ई—

सृन्मय ... सृन्मयी

यगम्कर ... यगम्करी

निगाचर ... निगाचरी

मौपर्ण्य ... मौपर्णयी

ऊरुमाव ... ऊरुमावी

तादृग ... तादृगी

यादृग ... यादृगी

197. So also do Prātīpadikas formed with the suffix—अ, causing Viddhi—

औत्स—(from उत्स)—औत्सो ; कुम्भकार—कुम्भकारो.

198. Prātīpadikas in अ which indicate stages of life (with the exception of old age) form Feminines in ई—

किशोर	...	किशोरी
कुमार	...	कुमारी

But वृद्ध—वृद्धा ; स्थविर—स्थविरा. There are certain exceptions such as बाला, वत्सा (included in भ्राजादि).

✓199. Prātīpadikas ending in क change in Feminine an अ preceding the क into ई—

कारक	...	कारिका
पाचक	...	पाचिका

But there are certain exceptions—

क्षिपक	...	क्षिपिका
सेवक	...	सेविका
कन्यक	...	कन्यिका

✓200. Certain words ending in अक form the Feminine either in अका or इका—

सूतक	...	सूतका or सूतिका
पुत्रक	...	पुत्रका or पुत्रिका

201. Bases ending in न् or ऋ form their Feminines in ई—

कट्	... कर्त्तु	प्रियवादिन्	... प्रियवादिनी
धाट्	... धात्री	राजन्	... राज्ञी
मनस्विन्	... मनस्विनी	मघवन्	... मघोनी
ब्रह्मचारिन्	.. ब्रह्मचारिणी	श्वन्	... श्वनी

Note that in the three last examples of the above the termination ई is added to the weak form of the base. This rule holds good in the case of all bases ending in consonants which take ई in the Feminine.

202. पञ्चन्, मत्तन्, नवन्, दगन् etc. do not take ई, but are the same in Masculine and Feminine. युवन् forms the Fem युवति. * Words like मातृ * पुत्री स्वस्व etc. which are themselves feminine do not take ई; so also not तिसृ and चतसृ.

203. Bases ending in अत्, मत्, वत्, वम्, ईयम्, अश् form their Feminines in ई—

भवत्	... भवती	विद्वम्	... विद्वती
महत्	... महती	स्वादीयम्	... स्वादीयमी
श्रीमत्	... श्रीमतो	प्राश्	... प्राची
ज्ञानवत्	... ज्ञानवती	उदश्	... उदोची

204. A certain group of words beginning with गौर takes ई in the Feminine; among them हरिष्, नट, सुन्दर, तरुण, मातामह, पितामह, उभय.

Also देवी from देव; पुत्री from पुत्र.

205. पति forms the Feminine पत्नी, meaning 'wife'; so also सपत्नी, ससानपत्नी, एकपत्नी, वीरपत्नी धर्मपत्नी and a few others. In other compounds two forms are allowed, e. g. गृहपत्नी or गृहपति: 'the mistress of the house.'

सखि forms the Feminine सखी.

206. Adjectives ending in इ or ई have the same form in Masculine and Feminine शुचिः; सुधीः

207. Adjectives ending in उ take the feminine termination ई optionally—मृदुः, Fem. मृदुः or मृद्वी; तनुः, Fem. तनुः or तन्वी; गुरुः, Fem. गुरुः or गुर्वी. But if the उ is preceded by a conjunct Consonant, ई is not taken—पाण्डुः, Fem. पाण्डुः.

208. Nouns in उ denoting classes of 'men' form their feminines in ऊ provided the उ be not preceded by य्. कुरु—कुरुः—a woman of the Kuru nation; अध्वर्युः—the wife of an adhvaryu.

अध्वर्यु forms the Fem. अध्वर्युः.

209. When the second member of a Compound is formed by a Prātīpadika in च which

denotes a part of the body, the Feminine takes either आ or ई; provided the final अ be not preceded by a Compound Consonant.

चन्द्रमुख	...	चन्द्रमुखा	or	° मुखी
सुमुख	...	सुमुखा	or	° मुखी
सुकेश	...	सुकेशा	or	° गी
<u>सुगुण</u>	...	<u>सुगुणा</u>	(only)	

210. If however the word denoting the part of the body has more than two syllables, the Feminine takes आ only—

चटुलनयन .. चटुलनयना.

211. Compounds the second member of which is formed by नामिका, उदर, श्रोत्र, कर्ण, जडा, दन्त, अङ्ग, कण्ठ, पुच्छ form their Feminines in ई or आ—

कशोदर	...	कशोदरी	or	कशोदरा
विम्बोष्ठ	...	विम्बोष्ठी	or	विम्बोष्ठा
गोकर्ण	...	गोकर्णी	or	गोकर्णा
तन्त्र	...	तन्त्री	or	तन्त्रा
सुकण्ठ	...	सुकण्ठी	or	सुकण्ठा

212. मुख when the second member of a Compound the first part of which denotes one of the directions, forms its Feminine in ई—

प्राङ्मुख	...	प्राङ्मुखी
उदङ्मुख	...	उदङ्मुखी

213. Compounds the second part of which is क्व while the first part is a word denoting a standard of comparison, or वाम, form Feminines in क्व—

वामोक्	...	वामोक्:
करमोक्	...	करमोक्:

CHAPTER IV.

Conjugation.

214. The Sanskrit Verb has ten different forms corresponding to the tenses and moods of western Grammar. The technical names of these ten forms are लट् लिङ् लोट् लङ् लिट् लुङ् लृट् लृङ् लृट् ; as each of these names begins with a ल्, all forms are comprised under the general name लकार. Of these ten forms six may be called *tenses* viz. लट्, Present Tense ; लङ्, Imperfect Tense ; लिट्, Perfect Tense ; लुङ्, Aorist ; लृट्, Future ; लृङ्, Periphrastic Future. The four remaining lakāras

may be called Moods; viz. लिङ्, Potential or Optative; लोट्, Imperative; लृङ्, Conditional; लेट्, Subjunctive. लिङ् appears in two different forms, for which separate names are required. The term 'Potential' or 'Optative' therefore may be reserved for the form भवेयम् (from भू), while the form भूयासम् may be termed 'Benedictive' (in accordance with its general meaning viz. आशीः) The लेट् forms which occur in the Veda only will not be considered in this Grammar.

215. When singling out six of the lakāras as being 'tenses', it must be noted that they at the same time represent a 'mood' viz. the Indicative mood.

216. Verbs are either सकर्मक (transitive), or. अकर्मक (intransitive).

Note that certain common verbs which in Western Grammar are classed as intransitive are classed in Sanskrit Grammar as सकर्मक, owing to the fact that they take an object in the Accusative case. 'To go' in Western Grammar is an intransitive verb; but गम् is सकर्मक—ग्रामं गच्छति (he goes to the village).

217. The Sanskrit Verb has an Active form and a Passive form. The Passive form

is used in two different ways, which are distinguished as कर्मणि प्रयोग and भावे प्रयोग. An example of the first kind is 'देवदत्तेन फलं भक्ष्यते',—'the fruit is eaten by Devadatta'. An example of the second kind is 'आस्यते देवदत्तेन'—literally, 'sitting is being done by Devadatta' = 'Devadatta is sitting'. This latter use of the Passive is limited to अकर्मक verbs—such as भू, आस्. The construction would in English Grammar be called an impersonal one. Verbs of the सकर्मक class appear either in the Active form, (कर्तरि प्रयोग) *e.g.* देवदत्तः फलं भक्षयति ; or in the कर्मणि प्रयोग Passive Form (see above). Verbs of the अकर्मक class appear either in कर्तरि प्रयोग or in भावे प्रयोग—आस्यते देवदत्तः or आस्यते देवदत्तेन.

218. There are two sets of personal terminations (तिङ् विभक्ति or simply तिङ्) called परस्मैपद and आत्मनेपद. Some roots take the Parasmaipada terminations only, others the Atmanepada terminations only ; others again take both. The verb with Par. terminations prevailingly denotes an action which affects a thing or person other than the agent ; while the verb with Atm. terminations denotes an action affecting the agent himself ; so *e.g.* यजति, he sacrifices (for the

benefit of some other person) ; यज्ञते, he sacrifices for his own benefit. But there are numerous exceptions to this rule.

219. Owing to its prevailing use, as indicated above, the Atmanepada form is by some classed as constituting a special 'Voice'-called the 'Reflective' Voice. Another name for it is 'Middle, Voice'.

220. In four of the lakāras viz., the Present, Potential, Imperative and Imperfect, the तिङ् विभक्ति are mostly added to a special base (चङ्) which is formed from the root in different ways. In the other lakāras the terminations are generally joined on to the unmodified root. The modifications which the roots undergo in the four first mentioned lakāras are of ten different kinds, and hence Sanskrit Grammarians distinguish ten different classes of Verbs. we may accordingly speak of ten different 'Conjugations'. The four lakāras which take special modifications may be called special tenses or moods ; those which do not take any modification, may be called general or unmodified tenses or moods.

221. The ten classes of Verbs may be arranged in two groups :

a. Verbs the bases of which in the modified tenses end in च.

b. Verbs the bases of which in the modified tenses end in any letter but च.

222. The first group comprises the first, fourth, sixth and tenth classes. The ten classes are named by Indian Grammarians after the verbs standing first in the lists of verbs belonging to each class. Hence—1. भ्वादि (beginning with भू); 4. दिवादि; 6. लुदादि; 10. चुरादि.

223. The second group comprises the second, third, fifth, seventh, eighth and ninth classes, the technical names of which are—

2. षदादि	3. लुङीत्यादि
5. स्वादि	7. रुधादि
8. तनादि	9. क्रादि

224. In the Imperfect (लङ्) the augment च is prefixed to verbs of all conjugations. In the case of verbs beginning with vowels the initial vowel takes Vridhi.

Third Person Impf. of भू—अभवत्; of दिप्—अदेत्; of इञ् (Atm.)—ऐषत्; of ऊङ्—ओहत्; of षष्—आष्वत्.

225. When a preposition (उपसर्ग) is prefixed to the verb, the augment अ comes in between the preposition and the verb—उदभवत्, from उत् + भू.

First Group.

226. The personal terminations (तिङ् विभक्ति) of verbs of the first Group are as follows—

PARASMAIPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	मि	वम्	मम्
2nd Pers.	सि	यम्	य
3rd Pers.	ति	तम्	अन्ति

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	ईयम्	ईव	ईम
2nd Pers.	ईः	ईतम्	ईत
3rd Pers.	ईत्	ईताम्	ईयुः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	आनि	आव	आम
2nd Pers.	...	तम्	त
3rd Pers.	तु	ताम्	अन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अम्	य	म
2nd Pers.	स्	तम्	त
3rd Pers.	त्	ताम्	अन्

ATMANEPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	इ	वहे	महे
2nd Pers.	से	इथे	धे
3rd Pers.	ते	इते	अन्ते

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	इय	इयहि	इमहि
2nd Pers.	इयाः	इयाथाम्	इध्वम्
3rd Pers.	इत	इयाताम्	इरन्

Imperative—लोट्.

	Singular.	Dual	Plural.
1st Pers.	ऐ	भावहि	भामहि
2nd Pers.	स्व	इयाम्	ध्वम्
3rd Pers.	ताम्	इताम्	अन्ताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	इ	वहि	महि
2nd Pers.	यास्	इयाम्	ध्वम्
3rd Pers.	त	इताम्	अन्त

227. The final अ of the base is lengthened before terminations beginning with म् or व्; it is dropped before terminations beginning with the vowel अ.

*First Conjugation.*श्वादि—*Bhū-class.*

228. Verbs of this class form their base by adding अ to the last letter of the root; the final vowel of the root, or the medial vowel if followed by one consonant only, takes Guṇa. Accordingly the base of भू is भव (from भो + अ); of जि—जय; of नी—नय; of हृ—हर; of रुह्—रोह; of वृध्—वध. But of क्रीड्—क्रीड; of पत्—पत.

229. Present—सद्.

PARASMAIPADA—भू

	Singular.	Dual.	Plural.
1st Pers.	भवामि	भवावः	भवामः
2nd Pers.	भवसि	भवथः	भवथ
3rd Pers.	भवति	भवतः	भवन्ति

ATMANEPADA—लभ्

	Singular.	Dual.	Plural.
1st Pers.	लभे	लभावहे	लभामहे
2nd Pers.	लभसे	लभथे	लभध्वे
3rd Pers.	लभते	लभेत	लभन्ते

Potential—लिट्.

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	भवेयम्	भवेव	भवेम
2nd Pers.	भवेः	भवेतम्	भवेत
3rd Pers.	भवेत्	भवेताम्	भवेयुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	लभेय	लभेवहि	लभेमहि
2nd Pers.	लभेयाः	लभेयायाम्	लभेध्वम्
3rd Pers.	लभेत	लभेयाताम्	लभेरन्

Imperative—लोट्.

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	भवानि	भवाव	भवाम
2nd Pers.	भव	भवतम्	भवत
3rd Pers.	भवतु	भवताम्	भवंतु

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	लभे	लभावहे	लभामहे
2nd Pers.	लभस्व	लभेयाम्	लभध्वम्
3rd Pers.	लभताम्	लभेताम्	लभन्ताम्

Imperfect—लङ्.

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	अभवम्	अभवाव	अभवाम
2nd Pers.	अभवः	अभवतम्	अभवत
3rd Pers.	अभवत्	अभवताम्	अभवन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अलभे	अलभावहि	अलभामहि
2nd Pers.	अलभथाः	अलभेयाम्	अलभध्वम्
3rd Pers.	अलभत	अलभेताम्	अलभन्त

230. गृह् and क्रम् (in Par. only) lengthen their vowel—गृहति ; क्रामति (but Atm. क्रमते).

सृज् takes Vriddhi—मार्जति.

सट् substitutes ई for अ—सौदति.

दंश्, रष्, सञ्ज्, and स्रज् drop their nasal—दयति ; परिष्वजते.

गम् and यम् substitute ष् for म्—गच्छति ; यच्छति. ऋ forms ऋच्छति.

घ्रा, पा and स्था form the bases जिघ्र, पिब, तिष्ठ—जिघ्रति ; पिबति ; तिष्ठति.

धा and स्वा form the bases धम and मन—धमति ; मनति.

For दृग् the base पश्य is substituted—पश्यति.

Fourth Conjugation.

दिवादि—Div-class.

231. The base is formed by adding य to the last letter of the root. Thus, from नह् and युध्—

Present Par. नह्यामि नह्यसि etc.

Present Atm. युध्यो युध्यसे etc.

Potential Par.	नञ्चैयम्
Potential Atm.	युध्येय
Imperative Par.	नञ्चानि नञ्च etc.
Imperative Atm.	युध्यै युध्यस्व etc.
Imperfect Par.	अनञ्चम्
Imperfect Atm.	अयुध्ये

232. मद् and roots ending in अम्, lengthen their vowel. मद्—माद्यति. (क्रम् which properly belongs to the Bhvādi class is also conjugated as if it were a Divādi-root—क्राम्यति).

233. दिव् and सिव् lengthen their vowel—दौव्यति; सौव्यति.

भ्रञ् drops its nasal	...	भ्रम्यति
व्यध् substitutes विध्	...	विध्यति
जन् substitutes जा	...	जायते

Sixth Conjugation.

तुदादि—Tud-class.

234. The base is formed by adding अ् to the root the vowel of which does not take Guna. Before this अ् final इ ई उ ऋ become इय् and उव् respectively; final ऋ becomes रिय्; final ॠ becomes इर्.

तृद—तृदति; क्षिप्—क्षिपति; ध्रु—ध्रुवति; मृ—म्रियते;
कृ—किरति.

Present Par.	तृदामि
Present Atm.	क्षिपे
Potential Par.	तृदेयम्
Potential Atm.	क्षिपेय
Imperative Par.	तृदानि
Imperative Atm.	क्षिपे
Imperfect Par.	अतृदम्
Imperfect Atm.	अक्षिपे

235. कृत्, मुच्, लिप्, लुप्, विद् (to find), सिच्
insert a nasal—कृन्तति, मुञ्चति, लिप्पति, लुम्पति,
विन्दति, सिञ्चति.

इप् forms the base इच्छ—इच्छति. प्रच्छ, भ्रञ्ज्,
and ब्रश्, form पृच्छ, भृञ्ज, हृश्—पृच्छति, भृञ्जति, हृञ्चति.

Tenth Conjugation.

चुरादि - Chur-class.

236. The base is formed by adding च्य to the root. A final vowel of the root takes Vṛiddhi. Short च of the root if followed by one Consonant only takes Vṛiddhi; other short vowels followed by one Consonant take Guṇa.

यु—यावयति; वृ—वारयति; तड्—ताडयति; चित्—चेतयते; चुर्—चोरयति.

237.	Present Par.	...	चोरयामि
	Present Atm.	...	चेतये
	Potential Par.	...	चोरयेयम्
	Potential Atm.	...	चेतयेय
	Imperative Par.	...	चोरयानि
	Imperative Atm.	...	चेतये
	Imperfect Par.	...	अचोरयम्
	Imperfect Atm.	...	अचेतये

Second Group.

238. In this group the terminations are either added directly to the final letter of the root; or to a special syllable—*ञ्, उ, or ना*—which is inserted between the root and the terminations. And it is peculiar to all verbs of this group that the root or base to which the terminations are added undergoes a modification, generally called a *strengthening*, before certain terminations; while before other terminations it

remains unchanged. We may accordingly, speak of strong and weak forms of the base; as also of strong and weak terminations.

239. The terminations before which the root is strengthened are the three persons of the Singular Present and Imperfect Par.; the 1st Person Sing. Du. and Plu., and also the 3rd Person Sing., Imperative Par.; and the 1st Person Sing. Du. and Plu., Imperative Atm.

240. The Parasmaipada Terminations in the second Group are the same as in the first Group, in Present, Imperative and Imperfect. But while verbs of the first Group take no termination in 2nd Pers. Sing. Imperative, those of the 2nd Group take **हि** (after vowels) or **धि** (after consonants in most cases).

The terminations of the Potential are as follows.

	Singular.	Dual.	Plural.
1st Pers.	याम्	याव	याम
2nd Pers.	यात्	यातम्	यात
3rd Pers.	यात्	याताम्	युम्

241. The Atinanepada terminations are as follows—

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	ए	वहे	महे
2nd Pers.	से	आथे	धे /
3rd Pers.	ते	आते	अते

Potential. The same as in the first Group.

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	ऐ	आवहे	आमहे
2nd Pers.	स्व	आथाम्	ध्वम्
3rd Pers.	ताम्	आताम्	अताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	इ	वहि	महि
2nd Pers.	धाम्	आथाम्	ध्वम्
3rd Pers.	त	आताम्	अत

*Second Conjugation:**अदादि—Ad-Class.*

242. In this class the terminations are added immediately to the last letter of the root—

अद् + मि = अमि.

243. Before the terminations which require a strengthening of the base, the vowel of the root takes Guna, wherever possible.

वी + मि = वेमि ; द्विप् + ति = द्वेष्टि ; दुह् + मि = दौघ्मि ;
दुह् + तु = दौघ्मु.

244. In the case of roots ending in आ and of द्विप् the termination 3rd Pers. Par. Plu. Imperfect may optionally be उस्, before which the आ is dropped. Thus from या—3rd Pers. Plu. Impf. अयान् or अयुः.

N. B. This conjugation presents special difficulties in as much as the direct contact of the last letter of the root with the different terminations gives rise to many special cases of Internal Sandhi.

PARASMAIPADA—द्विप्.

245. Present—सृष्ट्.

	Singular.	Dual.	Plural.
1st Pers.	वृषि	द्विष्यः	द्विष्यः
2nd Pers.	वृषि	द्विष्यः	द्विष्य
3rd Pers.	वृष्टि	द्विष्टः	द्विष्यन्ति

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	द्वियाम्	द्विषाव	द्वियाम
2nd Pers.	द्वियाः	द्विष्यातम्	द्विष्यात
3rd Pers.	द्विष्यात्	द्विष्याताम्	द्विष्युः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	द्वेषाणि	द्वेषाव	द्वेषाम
2nd Pers.	द्विष्टि	द्विष्टम्	द्विष्ट
3rd Pers.	द्वेष्टु	द्विष्टाम्	द्विषन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अद्वेषम्	अद्विष्य	अद्विष्य
2nd Pers.	अद्वेष्टु (ट्)	अद्विष्टम्	अद्विष्ट
3rd Pers.	अद्वेष्टु (ट्)	अद्विष्टाम्	अद्विषन्

(or, optionally,
अद्विष्युः)

ATMANEPADL.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	द्विषे	द्विष्वहे	द्विषाहे
2nd Pers.	द्विषे	द्विषाये	द्विषद्
3rd Pers.	द्विष्टे	द्विषाते	द्विषते

Imperfect—लङ्:

	Singular.	Dual.	Plural.
1st Pers.	अलेहम्	अलिङ्	अलिङ्म
2nd Pers.	अलेङ् (अलेट्)	अलोढम्	अलोढ
3rd Pers.	अलेङ् (अलेट्)	अलोढाम्	अलिङ्न्

247. PARASMAIPADA—दुह्:

Present—लट्:

	Singular.	Dual.	Plural.
1st Pers.	दोछि	दुह्:	दुह्यः
2nd Pers.	धोचि	दुध्वः	दुध्व
3rd Pers.	दोग्धि	दुध्वः	दुहन्ति

Imperative—लोट्:

	Singular.	Dual.	Plural.
1st Pers.	दोहानि	दोहाव	दोहाम
2nd Pers.	दुग्धि	दुग्धम्	दुग्ध
3rd Pers.	दोग्धु	दुग्धाम्	दुहन्तु

Imperfect—लङ्:

	Singular.	Dual.	Plural.
1st Pers.	अदोहम्	अदुङ्	अदुङ्म
2nd Pers.	अधोक्	अदुग्धम्	अदुग्ध
3rd Pers.	अधोक्	अदुग्धाम्	अदुहन्

248. To this class also belongs the important verb अस्, (to be) which however is irregular in many respects.

PARASMAIPADA.

Present—सट्.

	Singular.	Dual.	Plural.
1st Pers.	अस्मि	सुः	स्यः
2nd Pers.	असि	स्यः	स्य
3rd Pers.	अस्ति	स्तः	सन्ति

Potential—लिट्.

	Singular.	Dual.	Plural
1st Pers.	स्याम्	स्याव	स्याम
2nd Pers.	स्याः	स्यातम्	स्यात
3rd Pers.	स्यात्	स्याताम्	स्युः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	असानि	असाव	असाम
2nd Pers.	एधि	स्तम्	स्त
3rd Pers.	अस्तु	स्ताम्	सन्तु

Imperfect—सङ्.

	Singular.	Dual.	Plural.
1st Pers.	पासम्	पासव	पासम
2nd Pers.	पासोः	पास्तम्	पास्त
3rd Pers.	पासोत्	पास्ताम्	पासन्

249. Other important verbs of this class are—या. Pres. यामि ; Pot. यायाम् ; Imp. यानि ; Impf. अयाम्.

250. जागृ. Pres. जागर्मि ; Pot. जागृत्याम् ; Imp. जागराणि ; Impf. अजागरम्.

251. चक्ष्; of which the Present is as follows—

	Singular.	Dual.	Plural.
1st Pers.	चक्षे	चक्ष्वहे	चक्ष्महे
2nd Pers.	चक्षे	चक्षाथे	चक्ष्वहे
3rd Pers.	चक्षे	चक्षाते	चक्षते

Pot. चक्षीय ; Imp. चक्षे, चक्ष्वहे ; Impf. अचक्षि.

252. इ. The इ is changed to य् before weak vowel terminations.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	एमि	इवः	इमः
2nd Pers.	एषि	इथः	इय
3rd Pers.	एति	इतः	यन्ति

Pot. इयाम् ; Imp. अयानि, इहि, एतु ; Impf.

आयाम्.

इ with अधि, Atm.—Pres. अधीये ; Pot. अधीयीय ; Imp. अधीये, अधीय्वहे ; Impf. अधीयि.

253. वच्—Pres. वच्मि ; Pot. वच्याम् ; Imp. वचानि, वन्धि ; Impf. अवचम्.

254. हन् Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	हन्मि	हन्वः	हन्मः
2nd Pers.	हंसि	हथः	हथ
3rd Pers.	हन्ति	हतः	घ्नन्ति

Pot. हन्याम् ; Imp. हनानि, जहि, हन्तु, 3 Pers. Plu. घ्नन्तु ; Impf. अहनम्.

255. शो, Atm takes Guṇa before all terminations and inserts र् before the terminations of third Pers. Plu. Pres., Imp., Impf.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	शये	शेवहे	शेमहे
2nd Pers.	शेपे	शयाथे	शेध्वे
3rd Pers.	शेते	शयाते	शेरते

Third Pers. Plu. Imp. शेरताम्

Third Pers Plu. Impf. अशेरत.

256. Roots ending in उ take, in the strengthened forms, Vṛiddhi instead of Guṇa before consonantal terminations. नु—नोमि.

257. अत्, जच्, रुद्, खम् and खप् insert इ before terminations beginning with Consonants other than य्; but ई or अ before the स् and त् of 2d. and 3rd. Pers. Impf. Par.

Pres. रोदिमि, खपिमि; 3rd Pers. Sing. Impf. अरोदौत् or अरोदत्.

258. व्रू, in its strengthened forms inserts ई before consonantal terminations—व्रवीमि.

Third Conjugation.

जुहोत्यादि—Juhoti-Class.

259. The main feature of this class is that the base is formed by Reduplication, i.e. the doubling of the first syllable of the root (i.e. that portion of it which ends with a vowel).

260. Reduplication also appears as the characteristic feature of one kind of लिट्, in verbs of all classes, which on that account is called the Reduplicated Perfect.

261. Thus तुद् by Reduplication becomes तुतुद्; पत् becomes पपत्; बुध् becomes बुबुध्.

But in most cases a further change takes place, viz.—

a. If the root begins with the second or fourth letter of a varga, the first or third letter is substituted in Reduplication. Thus—

छिद्—चिच्छिद्; फल्—यफल्; भिद्—बिभिद्.

b. For a letter of the क-वर्ग the corresponding letter of the च-वर्ग is substituted. Thus—

c. च् is substituted for क् or ख्; ज् for ग् or घ्, and also for ह्. कम्—चकम्; खन्—चखन्; गम्—जगम्; हस्—जडस्.

d. If the root begins with more than one Consonant, the first only is reduplicated—

क्षिप्—चिक्षिप्; प्रच्छ्—प्रप्रच्छ्.

e. If the root begins with a sibilant followed by the first or second letter of a varga, the sibilant is dropped—

स्रध्—पस्रध्; स्या—तस्या.—But स्मृ—सस्मृ.

f. A radical long vowel is shortened in Reduplication—

धा—दधा; नी—निनी; गाह्—जगाह्.

g. Final ए ऐ ओ become अ in Reduplication—

Lit of गे—जगो; Lit of यो—गयो.

h. If not final, ए and ऐ become इ in Reduplication ; औ and औ become उ—

सेव्—सिपेव्; ढौक्—डुढौक्.

262. ऋ becomes अ in the Reduplicated Perfect (लिट्); it becomes इ in the special tenses of the जुहोति-class—

भृ—LIT् वभार; Present विभर्ति.

263. Further features of the जुहोति-class are the dropping of the न् in the terminations of the third Person Plural Pres. and Imp. Par.; and the substitution of उस् for अन् in the third Pers. Plu. Impf. Par—इ takes धि in 2nd Pers. Imp. Par

264. PARASMAIPADA-इ.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	जुहोमि	जुहुवः	जुहुमः
2nd Pers.	जुहोषि	जुहुयः	जुहुय
3rd Pers.	जुहोति	जुहुतः	जुह्वति

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	जुहुयाम्	जुहुयाव	जुहुयाम
2nd Pers.	जुहुयाः	जुहुयातम्	जहुयात
3rd Pers.	जुहुयात्	जुहुयाताम्	जुहुयः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	बुह्वानि	बुह्वाव	बुह्वाम
2nd Pers.	बुहुधि	बुहुतम्	बुहुत
3rd Pers.	बुहोतु	बुहुताम्	बुहुतु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अबुहवम्	अबुहुव	अबुहुम
2nd Pers.	अबुहोः	अबुहुतम्	अबुहुत
3rd Pers.	अबुहोत्	अबुहुताम्	अबुहवुः

265. ATMANEPADA—भृ.

// Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	बिभ्वे	बिभ्वहे	बिभ्वमहे
2nd Pers.	बिभ्वे	बिभ्वाथे	बिभ्वध्वे
3rd Pers.	बिभ्वते	बिभ्वाते	बिभ्वते

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	बिभ्वीय	बिभ्वीवहि	बिभ्वीमहि
2nd Pers.	बिभ्वीयाः	बिभ्वीयायाम्	बिभ्वीध्वम्
3rd Pers.	बिभ्वीत	बिभ्वीयाताम्	बिभ्वीरन्

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	विभरै	विभरावहै	विभरामहै
2nd Pers.	विभूय	विभ्रायाम्	विभूयध्वम्
3rd Pers.	विभ्रताम्	विभ्राताम्	विभ्रताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अविभ्रि	अविभ्रवहि	अविभ्रमहि
2nd Pers.	अविभ्रयाः	अविभ्रायाम्	अविभ्रध्वम्
3rd Pers.	अविभ्रत	अविभ्राताम्	अविभ्रत

266. The two important roots दा and धा drop the आ of the root in the forms which take no strengthening, so that the bases are दद् and दध् (instead of ददा and दधा). When the ध् of दध् becomes द् or त् owing to Sandhi, the initial द् becomes ध्.

α. PARASMAIPADA—दा.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	ददामि	दद्वः	दद्यः
2nd Pers.	ददामि	दद्यः	दद्य
3rd Pers.	ददाति	दत्तः	ददति

Pot. दद्याम्; Impf. अददाम्, third Pers. Plu. अददुः.

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	ददानि	ददाव	ददाम
2nd Pers.	देहि (irregular)	दत्तम्	दत्त
3rd Pers.	ददातु	दत्ताम्	ददतु

ATMANEPADA.

Pres. ददे, दक्षे, दत्ते; Pot. ददोय; Imp. ददे, दत्स्व; Impf. अददि, अदत्याः, अदत्त.

b. PARASMAIPADA-धा.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	दधामि	दध्वः	दध्मः
2nd Pers.	दधासि	धत्यः	धत्य
3rd Pers.	दधाति	धत्तः	दधति

Pot. दध्याम्; Impf. अदधाम्. 3rd Pers. Plu. अदधुः.

Imperative—लोट्.

	Singular	Dual.	Plural.
1st Pers.	दधानि	दधाव	दधाम
2nd Pers.	धेहि (irregular)	धत्तम्	धत्त
3rd Pers.	दधातु	धत्ताम्	दधतु

ATMANEPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	दधे	दध्वहे	दधहे
2nd Pers.	ध्वे	दधाध्वे	ध्वे
3rd Pers.	धत्ते	दधाते	दधते

Pot. दधीय ; Impf. अदधि, अधत्वाः, अधत्त.

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	दधे	दधावहे	दधामहे
2nd Pers.	धत्स्व	दधाथाम्	धदम्
3rd Pers.	धत्तान्	दधाताम्	दधताम्

267. भी optionally shortens its vowel in the weak forms before consonantal terminations. Pres. Par. विभेमि ; Dual विभौवः, विभौघः, विभीतः or विभिवः, विभियः, विभितः ; Plu. विभोमः or विभिमः, विभौय or विभिय, विभ्यति. Pot. विभौयाम् or विभियाम्. 2nd Pers. Sing. Imp. विभीहि or विभिहि. Impf. अविभयम्, अविभेः, अविभेत् ; 3rd Pers. Plu. अविभयुः.

268. मा forms the base मिमी before consonantal terminations, मिम् before vowel terminations.

ATMANEPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	मिमे	मिमौवहे	मिमौमहे
2nd Pers.	मिमौये	मिमाघे	मिमौध्वे
3rd Pers.	मिमौते	मिमाते	मिमते

Pot. मिमौय ; Imp. मिमै, मिमौष्व, मिमौतामः ;
Impf. अमिमि.

269. हा 'to abandon', in the weak forms, forms the base जही or जहि before consonantal terminations, जह् before vowel terminations and also in Potential. Pres. जहामि, जहासि, जहाति ; जहोवः or जहिवः etc. ; 3rd Pers. Plu. जहति. Pot. जह्याम्. Imp. जहानि, जहाहि or जहौहि or जहिहि, जहातु. Impf. अजहाम्, 3rd Pers. Plu. अजहुः.

Fifth Conjugation.

स्वादि—Su-class.

270. The base is formed by adding to the root, तु, the उ of which takes Guna in the strong forms,

271. The उ of नु is optionally dropped before व् and म्, unless a conjunct consonant precedes. Hence 1st. Pers. Plu. Pres. of सु—सुनुमः or सुन्मः; but of शक्—शक्नुमः only.

272. In weak forms, the उ of नु, if preceded by a conjunct consonant, is changed into उव् before consonantal terminations.

273. The हि of the 2nd Pers. Sing. Imp. is dropped, unless the उ is preceded by a compound consonant. Hence सुनु, but शक्नुहि.

274. PARASMAIPADA—सु.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	सुनोमि	सुनुवः or सुन्वः	सुनुमः or सुन्मः
2nd Pers.	सुनोयि	सुनुयः	सुनुय
3rd Pers.	सुनोति	सुनुतः	सुन्वन्ति

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	सुनुयाम्	सुनुयाव	सुनुयाम
2nd Pers.	सुनुयाः	सुनुयातम्	सुनुयात
3rd Pers.	सुनुयान्	सुनुयाताम्	सुनुयुः

Imperative—लोट्.

1st Pers.	सुनवानि	सुनवाव	सुनवाम
2nd Pers.	सुनु	सुनुतम्	सुनुत
3rd Pers.	सुनोतु	सुनुताम्	सुन्वन्तु

Imperfect—लङ्.

1st Pers.	असुनवम्	असुनुष or असुन्व	असुनुम or असुन्म
2nd Pers.	असुनोः	असुनुतम्	असुनुत
3rd Pers.	असुनोत्	असुनुताम्	असुन्वन्

ATMANEPADA—सृ.

Present—लट्.

	Singular.	Dual	Plural.
1st Pers.	सुन्वे	सुनुवहे, or सुन्वहे	सुनुमहे, or सुन्महे
2nd Pers.	सुनुये	सुन्वाथे	सुनुधे
3rd Pers.	सुनुते	सुन्वाते	सुन्वते

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	सुन्वीय	सुन्वीवहि	सुन्वीमहि
2nd Pers.	सुन्वीयाः	सुन्वीयायाम्	सुन्वीध्वम्
3rd Pers.	सुन्वीत	सुन्वीयाताम्	सुन्वीरन्

Imperative—लोट्

	Singular.	Dual.	Plural.
1st Pers.	सुनवै	सुनवावहे	सुनवामहे
2nd Pers.	सुनुव	सुन्वायाम्	सुनुध्वम्
3rd Pers.	सुनुताम्	सुन्वाताम्	सुन्वताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	असुन्वि	असुनुवहि or असुन्वहि	असुनुमहि or असुन्महि
2nd Pers.	असुनुयाः	असुन्वायाम्	असुनुध्वम्
3rd Pers.	असुनुत	असुन्वाताम्	असुन्वत

275. श्रु substitutes ऋ for रु in all special tenses. Pres. श्रुणोमि; Pot. श्रुणुयाम्; Imp. श्रुण्वानि, श्रुणु, श्रुणोतु; Impf. अश्रुणवम्.

Seventh Conjugation.

रुधादि—Rudh-class.

276. The base is formed by inserting before the final consonant न् in the strong forms and न् in the weak forms; thus from रुध्—रुधन्धि and रुन्धः.

277. PARASMAIPADA—युज्

Present—लट्

	Singular.	Dual.	Plural.
1st Pers.	युनञ्मि	युञ्ज्वः	युञ्जामः
2nd Pers.	युनञ्चि	युङ्क्थः	युङ्क्थ
3rd Pers.	युनक्ति	युङ्क्तः	युञ्जन्ति

Potential—लिट्

	Singular.	Dual.	Plural.
1st pers.P	युञ्छ्याम्	युञ्छ्याव	युञ्छ्याम
2nd Pers.	युञ्छ्याः	युञ्छ्यातम्	युञ्छ्यात
3rd Pers.	युञ्छ्यात्	युञ्छ्याताम्	युञ्ज्युः

Imperative—लोट्

	Singular.	Dual.	Plural.
1st Pers.	युनजानि	युनजाव	युनजाम
2nd Pers.	युङ्क्थ	युङ्क्तम्	युङ्क्त
3rd Pers.	युनक्तु	युङ्क्ताम्	युञ्जन्तु

Imperfect—लङ्

	Singular.	Dual.	Plural.
1st Pers.	अयुनजम्	अयुञ्ज्व	अयुञ्जम
2nd Pers.	अयुनक्	अयुङ्क्तम्	अयुङ्क्त
3rd Pers.	अयुनक्	अयुङ्क्ताम्	अयुञ्जन्

278. ATMANEPADA—रघ्

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	रन्धे	रन्ध्वहे	रन्ध्वहे
2nd Pers.	रन्धसे	रन्ध्याथे	रन्ध्वहे
3rd Pers.	रन्धे	रन्ध्याते	रन्ध्वते

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	रन्धीय	रन्धीवहि	रन्धीमहि
2nd Pers.	रन्धीयाः	रन्धीयायाम्	रन्धीध्वम्
3rd Pers.	रन्धीत	रन्धीयाताम्	रन्धीरन्

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	रन्ध्वे	रन्ध्वध्वहे	रन्ध्वध्वहे
2nd Pers.	रन्ध्व	रन्ध्वायाम्	रन्ध्वम्
3rd Pers.	रन्ध्वाम्	रन्ध्वताम्	रन्ध्वताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अरन्धि	अरन्ध्वहि	अरन्ध्वहि
2nd Pers.	अरन्ध्याः	अरन्ध्वायाम्	अरन्ध्वम्
3rd Pers.	अरन्ध्व	अरन्ध्वताम्	अरन्ध्वत

279. The original nasal of a root is dropped in forming the base—thus from यन्त्र—यन्त्रिम् यन्त्रि.

Eighth Conjugation.

तनादि—*Tan-class.*

280. The base is formed by adding त् to the root ; in the strong forms the त् takes Guṇa.

281. The त् is optionally dropped before व् and म् if not preceded by a conjunct consonant. In the weak forms त्, if preceded by a conjunct consonant, is changed to त्व् before terminations beginning with a vowel ; to व् in other cases. The हि of the 2nd Pers. Sing. Imp. is dropped after त् not preceded by a conjunct consonant.

282. PARASMAIPADA—तन्.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	तनोमि	तनुवः or तन्वः	तनुमः or तन्मः
2nd Pers.	तनोषि	तनुथः	तनुथ
3rd Pers.	तनोति	तनुतः	तन्वन्ति

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	तनुयाम्	तनुयाव	तनुयाम
2nd Pers.	तनुयाः	तनुयातम्	तनुयात
3rd Pers.	तनुयात्	तनुयाताम्	तनुयुः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	तनवानि	तनवाव	तनवाम
2nd Pers.	तनु	तनुतम्	तनुत
3rd Pers.	तनोतु	तनुताम्	तन्वन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अतनवम्	अतनुव or, अतन्व	अतनुम or अतन्म
2nd Pers.	अतनोः	अतनुतम्	अतनुत
3rd Pers.	अतनोत्	अतनुताम्	अतन्वन्

ATMANEPADA—तन्.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	तन्वे	तनुवहे or तन्वहे	तनुमहे or तन्महे
2nd Pers.	तनुषे	तन्वाथे	तनुध्वे
3rd Pers.	तनुते	तन्वाते	तन्वते

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	तन्वीय	तन्वीवहि	तन्वीमहि
2nd Pers.	तन्वीयाः	तन्वीयाथाम्	तन्वीध्वम्
3rd Pers.	तन्वीत	तन्वीयाताम्	तन्वीरन्

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers. तनवै		तनवावहे	तनवामहे
2nd Pers. तनुष्व		तन्वाथाम्	तनुध्वम्
3rd Pers. तनुताम्		तन्वाताम्	तन्वताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers. अतन्वि		अतनुवहि or अतन्वहि	अतनुमहि or अतन्महि
2nd Pers. अतनुथाः		अतन्वाथाम्	अतनुध्वम्
3rd Pers. अतनुत		अतन्वाताम्	अतन्वत

283. कृ takes for its strong base करो, its weak base कुरु. The final उ of कुरु is dropped before terminations beginning with व् or म्, and in Potential Par.

PARASMAIPADA—कृ,

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers. करोमि		कुर्वः	कुर्मः
2nd Pers. करोषि		कुरुयः	कुरुथ
3rd Pers. करोति		कुरुतः	कुर्वन्ति

Pot. कुर्याम्; Imp. करवाणि, कुरु, करोतु; Impf. अकरवम्, अकरोः, अकरोत्.

Pres. Atm. कुर्वे, कुरुषे, कुरुते. Pot. कुर्वीय; Imp. करवै, कुरुष्व, कुरुताम्; Impf. अकुर्वि.

Ninth Conjugation.

त्रयादि—*Kri-class.*

284. The base is formed by adding ना to the root. In the weak forms ना becomes न् before terminations beginning with a vowel, नी before terminations beginning with a consonant.

285. Roots ending in a consonant form the 2nd Pers. Sing. Imp. Par. in चान instead of द्वि—सुपाण from सुप्.

286. PARASMAIPADA—क्री.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणामि	क्रीणीवः	क्रीणीमः
2nd Pers.	क्रीणासि	क्रीणीथः	क्रीणीथ
3rd Pers.	क्रीणाति	क्रीणीतः	क्रीणन्ति

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणीयाम्	क्रीणीयाव	क्रीणीयाम
2nd Pers.	क्रीणीयाः	क्रीणीयातम्	क्रीणीयात
3rd Pers.	क्रीणीयात्	क्रीणीयाताम्	क्रीणीयुः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीषानि	क्रीषाव	क्रीषाम
2nd Pers.	क्रीषीहि	क्रीषीतम्	क्रीषीत
3rd Pers.	क्रीषातु	क्रीषीताम्	क्रीषन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अक्रीषाम्	अक्रीषीव	अक्रीषीम
2nd Pers.	अक्रीषाः	अक्रीषीतम्	अक्रीषीत
3rd Pers.	अक्रीषात्	अक्रीषीताम्	अक्रीषन्

ATMANEPADA—क्री.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणे	क्रीणीवहे	क्रीणीमहे
2nd Pers.	क्रीणीषे	क्रीणाथे	क्रीणीध्वे
3rd Pers.	क्रीणीते	क्रीणाते	क्रीणते

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणीय	क्रीणीवहि	क्रीणीमहि
2nd Pers.	क्रीणीष्याः	क्रीणीयायाम्	क्रीणीध्वम्
3rd Pers.	क्रीणीत	क्रीणीयाताम्	क्रीणीरन्

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणे	क्रीणावहे	क्रीणामहे
2nd Pers.	क्रीणीष्व	क्रीणायाम्	क्रीणीध्वम्
3rd Pers.	क्रीणीताम्	क्रीणाताम्	क्रीणताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अक्रीणि	अक्रीणीवहि	अक्रीणीमहि
2nd Pers.	अक्रीणीथाः	अक्रीणायाम्	अक्रीणीध्वम्
3rd Pers.	अक्रीणीत	अक्रीणाताम्	अक्रीणत

287. The penultimate nasal of a root is dropped in forming the base; thus from ग्रन्—ग्रन्मि, ग्रन्मीमः; from दन्ध्—दन्धमि etc.

288. Certain roots such as घृ, पू, लू, and all roots in ऋ, shorten their vowel—

पुनामि; लुनामि; स्तृणामि.

289. ग्रह substitutes गृह् for ग्रह्—गृह्मामि; गृह्मीयाम्; गृह्मानि, गृह्माण, गृह्मातु; अगृह्माम्.

290. ज्ञा substitutes जा for ज्ञा—जानामि; जानीयाम् etc.

General Tenses and Moods.

Intermediate—इ.

291. In the general Tenses and Moods—as also in the formation of some verbal derivatives such as the Infinitive and certain Participles—the vowel इ is in many cases inserted between the root and the termination. Thus *e.g.* the root विद् forms the 1st Pers. Plu. लिट्,—विविदि-म; the 3rd Pers. Sing. लट्,—वेदि-षति; the Infinitive वेदि-तुम्. Roots, which take the intermediary इ regularly, are called सेट् roots; those which do not take it are called अनिट् roots; while the term वेट् ‘optionally अनिट्’ is applied to roots which may or may not take the इ.

292. The majority of roots belong to the सेट् class. To the अनिट् class there belong most monosyllabic roots ending in vowels, and about one hundred roots ending in consonants (यक्, पक्, मुक् etc.). A small number of roots (such as खन्द्, मृज्, वृह्) are optionally अनिट्.

293. The rules for the formation of the general Tenses and Moods apply to verbs of all the ten Conjugations alike. The distinction of special bases, which is characteristic of the

special Tenses and Moods, is not maintained. Verbs of the 10th Conjugation—चुरादि—however, preserve the characteristic अय in the general tenses also (except in लुङ्, and the Par. of आगमिषि-लिट्).

Perfect Tense—लिट्.

294. This Tense is formed either by Reduplication, or in a 'periphrastic' way (about which see Rule 327).

295. Monosyllabic roots beginning with consonants or the vowels अ आ, इ उ and ऋ—provided these vowels be followed by one consonant only—take the Reduplicated Perfect. घाम्, however, takes the Periphrastic Perfect only. Monosyllabic roots beginning with a long vowel (except आ), or a short vowel (except अ) followed by more than one consonant, all roots of more than one syllable, all roots of the tenth class, and derivative verbs (such as Causatives) take the Periphrastic Perfect. उष्, विद्, चाग्र, भौ, ङी, भृ, इ and दरिद्रा form both the Perfects.

Reduplicated Perfect.

296. Reduplication is effected according to the general principles given in Rules 260 ff. But the following additional rules have to be noted.

297. Initial अ undergoes no change. Initial अ, followed by one consonant only, is changed to आ—

Perfect base of आप्—आप् ; of अस्—आस्. .

298. Roots beginning with अ followed by more than one Consonant, and roots beginning with ऋ, reduplicate by means of आन्—

Perf. base of अञ्—आनञ् ; of ऋज्—आनृज्. .

299. Roots beginning with इ contract the reduplicative इ with the इ of the root into ई ; but if the इ of the root takes Guna or Vṛiddhi, ए is inserted between Reduplication and root. Thus from इप्—ईषु : (3rd Pers. Plu.) and इयेप् (1st Pers. Sing.).

300. वच्, वद, वप्, वस्, वह् form the Reduplication by means of उ ; स्वप् by means of सु ; यञ् by means of इ ; and व्यध् by means of वि. Thus 1st Pers. Sing —उवाच, उवाद, उवाप, उवास, उवाह, सुध्वाप, इयाज, विव्याध.

301. The Personal Terminations (तिङ्) of लिट् are as follows—

Parasmaipada.

	Singular.	Dual.	Plural.
1st Pers.	अ	व	म
2nd Pers.	थ	अयुस्	थ
3rd Pers.	अ	अतुम्	उस्

Atmanepada.

	Singular.	Dual.	Plural.
1st Pers.	ए	वहे	महे
2nd Pers.	से	आये	ध्वे
3rd Pers.	ए	आति	इरे

302. Before the terminations of the Singular Parasmaipada the base is strengthened as follows—

(a) Final इ, ई, उ, ऊ, ऋ, ॠ take Guṇa or Vṛiddhi in 1st Pers. Sing., Guṇa only in 2nd Pers. Sing., Vṛiddhi only in 3rd Pers. Sing. Thus from नी—निनय or निनाय; निनेय; निनाय.

From सु—तुष्टाव or तुष्टव; तुष्टीय; तुष्टाव.

From कृ—चकर or चकार; चकर्ष; चकार.

(b) इ, उ, ऋ followed by one Consonant take Guṇa in the three Persons Singular—

भिद ... विभेद; विभेदिय; विभेद.

तुद ... तुतोद; तुतोदिय; तुतोद.

कृप् ... चकर्ष; चकर्षिय; चकर्ष.

(c) अ followed by one Consonant is optionally lengthened in 1st Pers. Sing.; necessarily lengthened in 3rd Pers. Sing.; remains unchanged in 2nd Pers. Sing.

पच—पपच or पपाच ; पपकथ ; पपाच.

303. *a.* Between the consonantal terminations (घ, व, म, से, वहे, महे) and the base most roots, whether सेट् or अनिट्, insert an इ ; thus—

2nd Pers. Sing. of भिद् and तुद्—विभेदिय ; तुतोदिय. 1st Pers. Plu.—बिभिदिम ; तुतुदिम.

b. The eight roots छ, झ, ष, छ, ङ, च, सु, सु do not take the intermediate इ ; hence—चकथ ; दुद्रोथ, दुद्रुम.

c. Most monosyllabic roots in ऋ do not take the इ before घ ; thus from अ-सस्यर्थ.

d. Optionally अनिट् roots may or may not insert the इ ; thus—सस्यन्दिपे or सस्यन्ते.

e. अनिट् roots ending in vowels (except ऋ) or containing the vowel अ may or may not insert the इ before घ ; thus नी—निनेध or निनयिध ; हन्—जघनिय or जघन्य.

304. There are certain important rules of internal Sandhi as to the mode in which the Personal Terminations are joined to लिट् bases. The chief are as follows—

a. Before vowel terminations इ and ई when preceded by one consonant change to य् ; when preceded by more than one consonant, to ह्य् ;

thus 3rd Pers. Plu. of नी—नित्युः; of प्री—पिप्रियुः. उ and ऊ change to उव् throughout. Thus from पू—पुपुवुः.

b. ऋ when preceded by one consonant changes to र् ; when preceded by more than one, to अर्. Thus from धृ—दधुः; from झृ—सझरुः, ऋ mostly changes to अर्. Thus from कृ—चकरुः.

c. The ए, ऐ, ओ and औ which appear as the Guṇa and Vṛiddhi of इ, ई, उ, ऊ, change to अय्, आय्, अव्, आव्.

Thus from निने and निनै (strong लिट् base of नी)—1st Pers. Sing. निनय and निनाय; from तुटो or तुटौ (स्तु)—तुटव or तुटाव.

305. The Sandhi changes undergone by final consonants of the लिट् base, when coming into contact with consonantal terminations, are of very various kinds and are best learned by practice.

306. लिट् of भिद्, तुद्, नी, क्.

Parasmaipada.	Atmanepada.
Singular.	Singular.
1st Pers. बिभेद	बिभिदे
2nd Pers. बिभिदिथ	बिभिदिथे
3rd Pers. बिभेद	बिभिदे

Dual.

Dual.

1st Pers. बिभिदिव

बिभिदिवहे

2nd Pers. बिभिदयुः

बिभिदाथे

3rd Pers. बिभिदतुः

बिभिदाते

Plural.

Plural.

1st Pers. बिभिदिम

बिभिदिमहे

2nd Pers. बिभिद

बिभिदिध्वे °

3rd Pers. बिभिदुः

बिभिदिरे

Parasmaipada.

Atmanepada.

Singular.

Singular.

1st. Pers. तुतोद

तुतदे

2nd Pers. तुतोदथ

तुतदिथे

3rd Pers. तुतोद

तुतदे

Dual.

Dual

1st Pers. तुतुदिव

तुतुदिवहे

2nd Pers. तुतुदयुः

तुतुदाथे

3rd Pers. तुतुदतुः

तुतुदाते

Plural.

Plural.

1st Pers. तुतुदिम

तुतुदिमहे

2nd Pers. तुतुद

तुतुदिध्वे

3rd Pers. तुतुदुः

तुतुदिरे

Parasmaipada.

Singular.

- 1st Pers. निनाय or निनय
 2nd Pers. निनयिष्य or निनेय
 3rd Pers. निनाय

Dual.

- 1st Pers. निन्यिष्व
 2nd Pers. निन्यथुः
 3rd Pers. निन्यतुः

Plural.

- 1st Pers. निन्यिम
 2nd Pers. निन्य
 3rd Pers. निन्युः

Atmanepada.

Singular.

- निन्ये
 निन्यिषे
 निन्ये

Dual.

- निन्यिष्वहे
 निन्याथे
 निन्याते

Plural.

- निन्यिमहे
 निन्यिष्वे
 निन्यिरे

Parasmaipada.

Singular.

- 1st Pers. चकार or चकर
 2nd Pers. चकार्य
 3rd Pers. चकार

Dual.

- 1st Pers. चक्रव-
 2nd Pers. चक्रथुः
 3rd Pers. चक्रतुः

Atmanepada.

Singular.

- चक्रे
 चक्रथे
 चक्रे

Dual.

- चक्रवहे
 चक्राथे
 चक्राते

Plural.	Plural.
1st Pers. चक्ष्म	चक्ष्महे
2nd Pers. चक्ष	चक्षद्वा
3rd Pers. चक्षुः	चक्षुरे

307. Certain roots weaken the लिट् base in a special way in the weak forms (i.e. all forms except Singular Par.).

308. Roots in आ, ए, ऐ, ओ drop the final vowel in all weak forms and also optionally before the termination 2nd Pers. Sing. Par., if इ is prefixed to it. In the 1st and 3rd Pers. Sing. Par. the final vowel and the termination अ combine into औ.

Thus लिट् of दा—

Parasmaipada.	Atmanepada.
Singular.	Singular.
1st Pers. ददी	ददे
2nd Pers. ददाथ or ददिथ	ददिषे
3rd Pers. ददौ	ददे
Dual.	Dual.
1st Pers. ददिव	ददिवहे
2nd Pers. ददथुः	ददाथि
3rd Pers. ददतुः	ददति

	Plural.	Plural.
1st Pers.	ददिम	ददिमहे
2nd Pers.	दद	ददिध्वे
3rd Pers.	ददुः	ददिरे

गै—जगौ, जगाय or जगिथ, जगौ, etc.

309. Roots which contain the vowel अ between two simple consonants and which reduplicate the initial consonant unchanged, drop the Reduplication and change the अ to ए in all weak forms, as also in 2nd Pers. Sing. Par., if there is the intermediary द. Hence लिट् of तन्—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	ततान् or ततन	तेनिव	तेनिम
2nd Pers.	ततन्थ or तेनिथ	तेनथुः	तेन
3rd Pers.	ततान	तेनतुः	तेभुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	तेने	तेनिवहे	तेनिमहे
2nd Pers.	तेनिथे	तेनाथि	तेनिध्वे
3rd Pers.	तेने	तेनाते	तेनिरे

From पत्—पपात, पेतिय etc.

310. भञ् and तृ form लिट् in the same-way.

भज् 3rd Pers. Sing. Par. बभाज, Du. भेजतुः, Plu. भेजुः ; 3rd Pers. Sing. Atm.—भेजे, Plu. भेजिरे.

तृ—3rd Pers. Sing. Par. ततार, Du. तेरतुः, Plu. तेरुः.

311. Certain other roots form their लिट् either regularly, or like तन्. Thus—राज्—रराज ; रराजतुः or रेजतुः ; रराजुः or रेजुः.

312. गम्, हन्, जन्, and खन् drop their radical vowel in the weak forms ; the ह् of हन् is changed to घ्. Thus लिट् of गम्—

Parasmaipada,

	Singular.	Dual.	Plural.
1st Pers.	जगाम or जगम	जग्मिव	जग्मिम
2nd Pers.	जगन्थ or जगमिथ	जग्मथुः	जग्म
3rd Pers.	जगाम	जग्मतुः	जग्मुः

Atm. (after certain Prepositions) जग्मे, 3rd Pers. Plu. जग्मिरे.

हन्—जघान or जघन, जघन्थ or जघनिथ, जघान ; जघ्मिव, etc.

जन् Atm.—जज्ञे.

313. जघ्राम् (which is used as the लिट् of जघ्), similarly drops its vowel in the weak forms—Plural जघिम, जघ, जघुः.

314. वच्, वद, वण, वग्, वस् वह् (besides taking उ for व in Reduplication; see Rule 300), in the weak forms, excepting 2nd Pers. Sing. Par., substitute उ for the व of the root and then contract the two उ into ऊ

PARASMAIPADA—वच्.

	Singular	Dual	Plural
1st Pers.	उवाच or उवच	ऊचिव	ऊचिम
2nd Pers.	उवक्ष्य or उवचिष्य	ऊचथुः	ऊच
3rd Pers.	उवाच	ऊचतुः	ऊचुः

315. Analogously खप् forms सुखाप, सुषुपतुः, सुषुपुः

316. यज् in Lit has the strong base इयज् or इयाज्, and the weak base ईज्—इयाज्; 3rd Pers. Plu. Par. ईजुः, Atm. ईजिरे.

317. व्यप् forms विव्याध; विविधतुः, विविधुः.

318. यद् in the weak forms substitutes ऋ for र—जग्राह, जगृहतुः, जगृहुः.

319. The reduplicated लिट् of भू is as follows—

PARASMAIPADA—भू.

	Singular.	Dual.	Plural
1st Pers.	बभूव	बभूविव	बभूविम
2nd Pers.	बभूविष्य	बभूवथुः	बभूव
3rd Pers.	बभूव	बभूवतुः	बभूवुः

320. अग् (खादि) forms the लिट् base आनग्—

1st Pers. Sing. Atm. आनये.

321. जि forms जिगाय ; Atm. (after certain Prepositions) जिञ्चे.

चि forms चिकाय or चिचाय ; Atm. चिक्चे or चिच्चे.

322. दृश् and स्तृज् form 2nd Pers Sing. Par. either ददर्शिथ and ससर्जिथ, or दद्रुष्ट and सस्रुष्ट.

323. द्वे forms जुहाव ; Atm. जुहुवे .

324. वे forms its Lit either regularly—ववौ, 3rd Pers. Plu. ववुः, or uses the strong base उवय् and the weak base ऊय् or ऊव्—3rd Pers. Sing. Par. उवाय ; 3rd Pers. Du. ऊवतुः or ऊयतुः ; 3rd Pers. Plu. ऊवुः.

325. A लिट् form आह appears in the following five Persons—Sing. 2nd Pers. and 3rd Pers.—आस्य, आह ; Du. 2nd Pers. and 3rd Pers.—आहयुः, आहतुः ; Plu. 3rd Pers.—आहुः. These forms have the sense of the Present Tense and may be substituted for the corresponding Present forms of व्रू i.e. व्रवीति etc.

326. विद् (अदादि) forms the Lit धिवेद. The following forms of this verb are लिट् in formation (although without Reduplication), but Present in meaning—‘I know’ etc.

	Singular.	Dual.	Plural.
1st Pers.	वेद	विद्व	विद्म
2nd Pers.	वेत्स्य	विदथुः	विद
3rd Pers.	वेद	विदतुः	विदुः

Periphrastic Perfect.

327. This Perfect is formed by joining the termination *आम्* to the root and by adding to the base thus formed the Reduplicated Perfect Par. of *अम्* or *भू*, or the Red. Perf. Par. or Atm. of *कृ*.

328. As to which verbs take the Periphrastic Perfect, see Rule 295. *अम्* and *भू* are used after Par. as well as Atm. Verbs; *कृ* Par. after Par. Verbs, *कृ* Atm. after Atm. Verbs. Thus—

उन्द् Par.—उन्दासास or उन्दावभूव or उन्दाचकार.

ईड् Atm.—ईडासास or ईडावभूव or ईडाचक्रे.

329. Before *आम्* a final vowel of a root or a short vowel followed by one Consonant only takes *Guqa*. Thus from *उप्*—*ओपासास* etc. *विद्* is an exception—*विदाचकार*.

330. आस, Atm.

	Singular.	Singular.	Singular.
1st Pers.	आसामास	आसांवभूव	आसांचक्रो
2nd Pers.	आसामासिथ	आसांवभूविथ	आसांचक्रथे
3rd Pers.	आसामास	आसांवभूव	आसांचक्रो
	Dual.	Dual.	Dual.
1st Pers.	आसामासिव	आसांवभूविव	आसांचक्रवहे
2nd Pers.	आसामासयुः	आसांवभूवयुः	आसांचक्राथे
3rd Pers.	आसामासतुः	आसांवभूवतुः	आसांचक्राते
	Plural.	Plural.	Plural.
1st Pers.	आसामासिम	आसांवभूविम	आसांचक्रमहे
2nd Pers.	आसामास	आसांवभूव	आसांचक्रद्दे
3rd Pers.	आसामासुः	आसांवभूवुः	आसांचक्रिरे

331. The roots मी झी भृ and वृ take Reduplication before आम्—

विभयांचकार, विभरांचकार *etc.*

Aorist—तुह्.

332. The Aorist takes the augment अ. in the same way as the Imperfect (जह्.)

333. The Personal Terminations are the same as in the Imperfect ; some लुङ् forms take उन्, instead of यन्, in 3rd Pers. Plu. Par.

334. There are two main classes of लुङ् formations. In the first class the Personal Terminations are added to the root either immediately or after an intermediate च. In the second class a letter of the ऊष् group (Sibilants) is inserted between the root and the terminations. Of the first class three varieties have to be distinguished, and four of the second class. Some roots form their लुङ् in one way only ; others in several.

FIRST CLASS.

AORISTS WITHOUT AN INTERMEDIATE SIBILANT.

First Form.

335. The terminations are added to the root immediately. The termination of the 3rd Pers. Plu. is उन्, before which a final vowel of the root is dropped. The Parâsmaipada terminations only are used.

दा—दुङ्.

	Singular.	Dual.	Plural.
1st Pers.	अदाम्	अदाव	अदाम
2nd Pers.	अदाः	अदातम्	अदात
3rd Pers.	अदात्	अदाताम्	अदुः

336. भू takes the termination अन् in 3rd Pers. Plural, and (as in लिट्) changes its क into क्व before vowel terminations.

	Singular.	Dual.	Plural.
1st Pers.	अभूवम्	अभूव	अभूम
2nd Pers.	अभूः	अभूतम्	अभूत
3rd Pers.	अभूत्	अभूताम्	अभूवन्

Second Form.

337. अ is added to the root before the Personal Terminations. This अ is dropped before terminations beginning with अ; it is lengthened before य् and म्.

338. Before the added अ a final ञ् or ञ् of the root takes Guna; thus from सृ-असरत्. दृग् also forms अदर्मत्.

This form generally is Parasmaipada.

Parasmaipada—सिच्.

	Singular.	Dual.	Plural.
1st Pers.	असिचम्	असिचाव	असिचाम
2nd Pers.	असिचः	असिचतम्	असिचत
3rd Pers.	असिचत्	असिचताम्	असिचन्

Third Form.

339. च is added to the root before the Personal Terminations, and the root takes a peculiar Reduplication subject to complicated rules. The reduplicative Vowel is, in many cases, lengthened. This form of लुङ् is taken by Verbs of the tenth class and Causatives; also by some other roots.

The following is an example of this लुङ् after a causative base—मीचय् from मुच्.

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	अमूमुचम्	अमूमुचाव	अमूमुचाम
2nd Pers.	अमूमुचः	अमूमुचतम्	अमूमुचत
3rd Pers.	अमूमुचत्	अमूमुचताम्	अमूमुचन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अभूसुचे	अभूसुचावहि	अभूसुचामहि
2nd Pers.	अभूसुचयाः	अभूसुचेयाम्	अभूसुचध्वम्
3rd Pers.	अभूसुचत	अभूसुचेताम्	अभूसुचन्त

SECOND CLASS.

AORISTS WITH AN INTERMEDIATE SIBILANT.

Fourth Form.

340. This form takes the following terminations—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	सम्	साव	साम
2nd Pers.	सः	सतम्	सत
3rd Pers.	सत्	सताम्	सन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	सि	सावहि	सामहि
2nd Pers.	सयाः	सायाम्	सध्वम्
3rd Pers.	सत	साताम्	सन्त

341. Before these terminations the vowel of the root remains unchanged.

342. This form of लुङ् is taken by few verbs only.

Parasmaipada—दिग्.

	Singular.	Dual.	Plural.
1st Pers.	अदिचम्	अदिचाव	अदिचाम
2nd Pers.	अदिचः	अदिचतम्	अदिचत
3rd Pers.	अदिचत्	अदिचताम्	अदिचन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अदिचि	अदिचावहि	अदिचामहि
2nd Pers.	अदिचयाः	अदिचायाम्	अदिचध्वम्
3rd Pers.	अदिचत	अदिचाताम्	अदिचन्त

दुङ्—अधुचम्; Atm. अधुचि.

Fifth Form.

343. The Personal Terminations are as follows—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	मम्	स्व	म्य
2nd Pers.	मी.	स्वाम्	स्व
3rd Pers.	मीत्	स्वाम्	स्व

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	सि	स्वहि	आहि
2nd Pers.	स्याः	साधाम्	ध्वम्
3rd Pers.	स्त	साताम्	सत

344. The final consonants of the roots combine with the initial letters of the terminations in various ways, according to the rules of Internal Sandhi—thus पच्—अपाक्षीत्; प्रच्छ्—अप्राक्षीत्; शृज्—अमार्क्षीत्; रुध्—अरीक्षीत्; कृप्—अकाक्षीत्; वस्—अवाक्षीत्; वह्—अवाक्षीत्; दह्—अधाक्षीत् (2nd Pers. Plu. अदाग्ध) मन् Atm.—अमंस्त.

345. ध्वम् becomes द्धम् after vowels (except अ and आ) and र्. Thus from नी—अनेद्धम्; from कृ—अकृद्धम्.

346. The vowel of the root takes Vṛiddhi in Parasmaipada—

जि—अजैषीत्; नी—अनेषीत्; श्रु—अश्रौषीत्; भञ्ज्—अभ्रांक्षीत्.

Final इ ई उ and ऊ take Guna in Atmanepada—

नी—अनेष्ट; सू—असोष्ट.

Parasmaipada—नी.

	Singular.	Dual.	Plural.
1st Pers.	अनेषम्	अनेष्व	अनेष्व
2nd Pers.	अनेषीः	अनेष्टम्	अनेष्ट
3rd Pers.	अनेषीत्	अनेष्टाम्	अनेषुः

ATMANEPADA.

	Singular.	Dual.	Plural
1st Pers.	अनेषि	अनेष्वहि	अनेष्वहि
2nd Pers.	अनेष्ठाः	अनेषायाम्	अनेदुम्
3rd Pers.	अनेष्ट	अनेषाताम्	अनेषत

Parasmaipada—ऊ.

	Singular.	Dual.	Plural
1st Pers.	अकार्षम्	अकार्ष्व	अकार्ष्व
2nd Pers.	अकार्षीः	अकार्ष्टम्	अकार्ष्ट
3rd Pers.	अकार्षीत्	अकार्ष्टाम्	अकार्षुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अकृषि	अकृष्वहि	अकृष्वहि
2nd Pers.	अकृष्याः	अकृषायाम्	अकृदुम्
3rd Pers.	अकृषत	अकृषाताम्	अकृषत

347. दृग्, कृद्, and मृग् substitute रा for
 पार्—प्राचम्; प्लाचम्; म्प्राचम्.

348. दा, धा and स्था substitute इ for आ before the Atm. terminations—दा 1st Pers. Sing. Atm. अदिधि, 3rd Pers. अदित्.

Sixth Form.

349. This form takes the same terminations as the fifth form but prefixes to them an इ. The स् of the 2nd and 3rd Pers. Sing. Par. is dropped. The terminations then are as follows—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	इयम्	इष्व	इष्य
2nd Pers.	ईः	इष्टम्	इष्ट
3rd Pers.	ईत्	इष्टाम्	इष्टुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	इधि	इष्वहि	इष्यहि
2nd Pers.	इष्टः	इष्यायाम्	इष्वम्
3rd Pers.	इष्ट	इष्याताम्	इष्यत

350. The vowel of the root in most cases takes Vriddhi or Guṇa—ल—पलायिष्यम्, 3rd Pers. अलायित्; Atm. पलयिष्ट. बुध्—अबोधिष्यम्.

Parasmaipada—बुध्.

	Singular.	Dual.	Plural.
1st Pers.	अबोधियन्	अबोधिष्व	अबोधिष्व
2nd Pers.	अबोधीः	अबोधिष्टम्	अबोधिष्टम्
3rd Pers.	अबोधीत्	अबोधिष्टान्	अबोधिषुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अबोधियि	अबोधिष्वहि	अबोधिष्वहि
2nd Pers.	अबोधिष्ठाः	अबोधिषाथाम्	अबोधिष्टम्
3rd Pers.	अबोधिष्ट	अबोधिषाताम्	अबोधिषत

Seventh Form.

351. The terminations are those of the sixth form with an *स्* prefixed. The Parasmaipada only is used. The terminations are as follows—

	Singular.	Dual.	Plural.
1st Pers.	सिपम्	सिष्व	सिष्व
2nd Pers.	सीः	सिष्टम्	सिष्टम्
3rd Pers.	सीत्	सिष्टान्	सिषुः

352. This form is taken by a few roots in *आ*, and by *नम् यम्* and *रम्*.

PARASMAIPADA—रम्.

	Singular.	Dual.	Plural.
1st Pers.	अरंसिषम्	अरंसिष्व	अरंसिष्व
2nd Pers.	अरंसीः	अरंसिष्टम्	अरंसिष्ट
3rd Pers.	अरंसीत्	अरंसिष्टाम्	अरंसिषुः

Simple Future—लट्.

353. This Future is formed by adding to the root the suffix **स्य**, or—in the case of **सेट्** verbs—**इष्य**. To the base thus formed the terminations of the Present are joined ; the **अ** of **स्य** or **इष्य** being lengthened before **म्** and **व्**, and dropped before vowels.

354. Final vowels, and short medial vowels followed by one Consonant only, take Guna.

Thus from **इ**—**एष्यामि** ; from **भू**—**भविष्यामि** ; from **कृ**—**करिष्यामि** ; from **बुध्**—**भोत्स्ये**.

355. A number of Verbs form the Future with as well as without the intermediate **इ**. Thus from **कृत्**—**कत्स्यामि** or **कर्तिष्यामि**.

356. The **अय** of Verbs of the 10th Conjugation, Causatives *etc.* is retained, but the final **च** is dropped. Thus from **चुर** (चोरय)—**चोरयिष्यामि**.

357. PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
1st Pers.	भविष्यामि	भविष्यावः	भविष्यामः
2nd Pers.	भविष्यसि	भविष्यधः	भविष्यथ
3rd Pers.	भविष्यति	भविष्यतः	भविष्यन्ति

ATMANEPADA—लभ्.

	Singular.	Dual.	Plural.
1st Pers.	लप्स्ये	लप्स्यावहे	लप्स्यामहे
2nd Pers.	लप्स्यसे	लप्स्यधे	लप्स्यध्वे
3rd Pers.	लप्स्यते	लप्स्यते	लप्स्यन्ते

358. दृग्, कृज्, कृज् form दृक्ष्यामि, स्रक्ष्यामि, स्रक्ष्यामि.

वस् forms वत्स्यामि ; ग्रह—ग्रहीष्यामि ; नग्—नङ्क्ष्यामि.

Periphrastic Future—तुद्.

359. This Future is formed by adding to the Nominative Singular of a noun of agency formed from the root by means of the suffix द्, the Present of the verb चम् (to be), in the First and Second Persons. In the Third Persons the Nominative forms of the noun of agency (Sing. Du. and Plu.) are used without चम्.

360. Before **ह** the final vowel of a root, or a penultimate short vowel, takes Guna. Thus from कृ—कर्तास्मि (कर्ता being the Nom. Sing. of कर्तृ, formed from कृ by means of ह); नी—नेतास्मि; भू—भवितास्मि.

361. A limited number of Verbs only form a Future of this kind (in addition to the simple Future).

362. PARASMAIPADA—दा.

	Singular.	Dual.	Plural.
1st Pers.	दातास्मि	दातास्वः	दातामः
2nd Pers.	दातासि	दातास्वः	दातास्व
3rd Pers.	दाता	दातारौ	दातारः

ATMANEPADA—दा.

	Singular.	Dual.	Plural.
1st Pers.	दाताहे	दातास्वहे	दातामहे
2nd Pers.	दातासे	दातासाथे	दातामहे
3rd Pers.	दाता	दातारौ	दातारः

Conditional—लृट्.

363. This Mood is formed by adding, as in the Simple Future, **लृ** to the root—which takes the Augment **क्** and the terminations of the Imper-

fect. The root takes Guṇa as in the Future. Thus from भू—अभविष्यम्; from पच्—अपक्ष्यम्; from वस्—अवक्ष्यम्; from दृग्—अद्रक्ष्यम्.

364. PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
1st Pers.	अभविष्यम्	अभविष्याव	अभविष्याम
2nd Pers.	अभविष्यः	अभविष्यतम्	अभविष्यत
3rd Pers.	अभविष्यत्	अभविष्यताम्	अभविष्यन्

ATMANEPADA—लभ्.

	Singular.	Dual.	Plural.
1st Pers.	अलप्से	अलप्स्यावहि	अलप्स्यामहि
2nd Pers.	अलप्स्यथाः	अलप्स्येथाम्	अलप्स्यध्वम्
3rd Pers.	अलप्स्यत	अलप्स्येताम्	अलप्स्यन्त

Benedictive—आशिषि-लिङ्.

365. This mood is formed by adding to the root the following terminations—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	यामम्	याम्	याम्
2nd Pers.	याः	याम्	याम्
3rd Pers.	यात्	याम्	याम्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	सीय	सीवहि	सीमहि
2nd Pers.	सीष्टाः	सीयास्थाम्	सीध्वम्
3rd Pers.	सीष्ट	सीयास्ताम्	सीरन्

366. In Par. the root does not take Guṇa or Vṛiddhi. Thus भू—भूयासम्.

367. Final इ and उ are lengthened. Thus जि—जीयासम्.

368. Final ऋ becomes रि. Thus कृ—क्रियासम्. ऋ preceded by a Compound Consonant takes Guṇa. Thus रृ—र्रयासम्.

369. दा, धा, मा, स्या, पा, (to drink), हा and गै change their vowel to ए—देयासम्, पेयासम् etc.

370. In Atmanepada the सेट् (and optionally the वेट्) roots take the intermediate इ. The vowel of the root takes Guṇa; but when the intermediate इ is not used, final ऋ remains unchanged.

Thus पू—पविषीय; कृ—कृषीय.

371. PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
1st Pers.	भूयासम्	भूयास्व	भूयास्व
2nd Pers.	भूयाः	भूयास्तम्	भूयास्त
3rd Pers.	भूयात्	भूयास्ताम्	भूयासुः

ATMANEPADA—कृ.

	Singular.	Dual.	Plural.
1st Pers.	कृषीय	कृषीवहि	कृषीमहि
2nd Pers.	कृषीताः	कृषीयाम्नाम्	कृषीदम्
3rd Pers.	कृषीष्ट	कृषीयान्ताम्	कृषीरन्

PASSIVE.

372. A Passive Form, in all Tenses and Moods, is taken by Verbs of all classes. Transitive Verbs form the Passive in all Persons and Numbers, Intransitive Verbs only in 3rd Person Singular. The root takes the suffix य (without Guṇa or Vṛiddhi of the root) and to the base thus formed there are added the Atmanepada Terminations of the First Group of Verbs (See Rule 226).

Thus from चतुभू—Pres. चतुभूये, चतुभूयसे, चतुभूयते; चतुभूयावहे etc.; Pot. चतुभूयेय; Imp. चतुभूये; Impf. चत्तुभूये.

From वृध्—Pres. वृध्वे; Pot. वृध्वेय; Imp. वृध्वे; Impf. चवृध्वे.

373. Before य final इ and उ of the root are lengthened; final ऋ becomes रि; final ॠ becomes ईर् (or ऊर् in certain Verbs).

Thus from जि—जीयते; from कृ—क्रियते; from कृ—कीर्यते; from पू—पूर्यते.

374. Final ऋ preceded by a Compound Consonant takes Guṇa. Thus from स्मृ—स्मर्यते.

375. For the final आ of दा 'to give', धा, मा, स्था, पा 'to drink' and ह्या 'to abandon' ई is substituted; so also for the ए, ऐ, or ओ of दे, धे, गे, सो. Thus दा—दीयते; पा—पीयते; गे—गीयते; सो—सीयते.

376. A penultimate nasal is dropped. Thus बन्ध्—बध्यते; ग्रन्थ्—ग्रथ्यते.

377. यञ् forms इज्यते; वच्—उच्यते; वप्—उप्यते; वह्—उह्यते; स्वप्—सुप्यते; वा—ऊयते; द्वे—ह्यते; ग्रह्—गृह्यते.

378. जन् forms जायते; खन्—खन्यते or खायते; शास्—शास्यते or शिष्यते.

379. In लिट्, लुट्, लृट्, लृङ् and आशिपि-लिट् the Passive is, generally, the same as the Active form with Atmanepada Terminations. Thus लिट् of कृ—चक्रे; of ईच्—ईचाचक्रे or ईचामासे; लृट् of बुध्—बोधयिष्ये; लृङ् of बुध्—बोधिताहे; लृङ् of बुध्—बोधयिष्ये; आशिपि-लिट् of बुध्—बोधिषीय.

380. The Passive of लृङ् also is formed by joining the Atmanepada Terminations of लृङ् to the root; thus from अनुभू—1st Pers. Sing. लृङ् Passive—अनुभूयिषि.

But there is a special form in the 3rd Pers. Singular. Here the termination is इ, before which a final vowel of the root takes Vṛiddhi, and a medial vowel followed by one Consonant takes Guṇa. अ of the root followed by one Consonant mostly becomes आ. After final आ of the root य् is inserted. Thus from नी—अनायि; from श्रु—अश्रावि; from कृ or कृ—अकारि; from भिद्—अभेदि; from मुच्—अमोचि; from कृप्—अकपि; from निन्द—अनिन्दि; from वद्—अवादि; from घ्रा—अघ्रायि; from दा—अदायि.

रभ् forms अरभि; लभ्—अलाभि or अलभि.

381. Verbs which form their base with अय (tenth Conjugation etc.), optionally drop the अय् (to which अय is reduced) in the General Tenses, except लिट्. Thus from चोरय (चुर) लिट् 1st Pers. Sing. Passive—चोरयांचक्रे, चोरयामासे; छट्—चोरयिष्ये or चोरिष्ये; लुङ्—अचोरयिषि or अचोरिषि. The 3rd Pers. Sing. लुङ् drops the अय् necessarily—अचोरि. From रोपय (Causative of रुह्)—अरोपि.

Causative Verbs—यिजन्त.

382. Every root may form a Causative. The base of the Causative Verbs is formed and inflected in the same way as the base of verbs of the tenth Conjugation. Thus from बुध् (to know)—बोधय; बोधयति 'he causes to know'; अबोधयत् 'he caused to know' etc. From भू—भाषयति; from कृ—कारयति; from नी—नाययति.

383. The causative suffix य is retained dropping, however, the final च (as is the case in the tenth Conjugation) in all Moods and Tenses, excepting लुङ् and आशिपि-लिट्. Thus Simple Future of बोधय—बोधयिष्यति; Perf. बोधयाचकार. But Aorist (reduplicated; see Rule 339) अबुधत्; Benedictive—बोधासम्.

384. A few roots in चम् lengthen the vowel of the root; कम्—कामयति.

385. Roots in चा insert ए before य. Thus दा—दापयति.

386. Roots in ए, ऐ, औ change these vowels into चा and also take ए. Thus गे—गापयति.

387. The same form is taken by a few verbs in इ or ई. क्री—क्रापयति.

388. चा forms चपयति or चापयति ; छा—छापयति or छपयति.

पा (to drink) forms पाययति.

389. प्री forms प्रीणयति ; हन्—घातयति ; ऋ—अपेयति ; रुह—रोपयति and रोहयति.

390. गमयति is used as the Causative of ग (to go) ; but ग् with अघि forms अघ्यापयति.

391. From अस्ति there is formed विस्मापयति or 'ते' ('he astonishes').

Desiderative Verbs—सनन्त.

392. Desiderative Verbs may be formed from all roots, and are conjugated in all Tenses and Moods.

393. The Desiderative base is formed by reduplicating the root, and adding to it स्. The Reduplication follows the general rules (260 ff.) ; but च छा and ऋ in Reduplication become इ. Generally, an intermediary इ is prefixed to the स् after सेट् (and optionally after वेट्) roots ; while no such इ is added to अनिट् roots.

Thus from भू—बुभूषति; from स्वा—तिष्ठासति;
from पठ्—पिपठिषति.

394. As a rule, the vowel of the root takes Guṇa before इस्, but not before स्. Thus from शी—शिशयिषति; from वृत्—निरतिषति. Medial इ however takes no Guṇa; विद्—विविदिषति. Final इ and उ are lengthened before स्. Thus जिगीषति (with an irregular change of Consonants) from जि; दुद्दुषति from*द्रु.

395. Final ऋ and ॠ become ईर् or ऊर्. Thus छ—चिकीर्षति; तृ—तितीर्षति; सृ—सुसूर्षति.

396. गम् forms जिगांसति (or जिगमिषति); मन्—मीमांसते; हन्—जिघांसति.

397. दा forms दिक्षति; धा—धिक्षति; मा—मिक्षति; पठ्—पिक्क्षते; रभ्—रिप्क्षते; लभ्—लिप्क्षते; शक्—शिक्षति.

398. प्रह् forms जिष्टसति; प्रच्छ्—पिष्टच्छिषति; स्वप्—सुषुप्सति.

Frequentative (or Intensive) Verbs—यङन्त.

399. Frequentative or Intensive Verbs—denoting the repetition or the intensity of the

action denoted by the primary Verb—may be formed from any monosyllabic root of the first nine classes that begins with a Consonant.

400. Frequentative bases take a peculiar form of Reduplication. The vowel of the reduplicated syllable takes Guṇa ; अ is lengthened. To the reduplicated base the Personal Terminations—Parasmaipada only—are either added directly ; and the Conjugation follows that of जुहोति. Or else य (यङ्) is inserted between the reduplicated base and the terminations—Atmanepada only. Before the य the base undergoes the same changes as in the Passive (See Rules 373 ff.)

Thus from भू—either बोभोति or बोभूयते ; from नी—नीनीयते ; from तप्—तातप्यते.

401. There are many special rules as to the frequentative form ; thus कम् forms चङ्कम्यते ; हत्—वरीहृत्यते etc. etc.

✓ Denominative Verbs—नामधातु.

402. A considerable number of Verbs are derived from nominal bases by means of the suffix

य. (क्वच् or क्वङ्) The sense of Verbs of this kind generally is 'being or acting like' (the thing or person denoted by the noun), or 'treating as' (the thing etc.), or 'desiring' (the thing denoted by the noun).

403. Before य final vowels are generally lengthened; final अ and आ are often changed to ई; final nasals are dropped.

Thus from कृष्ण—कृष्णायते 'he acts like Kṛishṇa'; from राजन्—राजायते 'he acts like a King'; from पुत्र—पुत्रीयति (क्वत्त्रम्) 'he treats (his pupil) like a son'; from शब्द—शब्दायते 'he makes a sound'; from पुत्र—पुत्रीयति 'he wishes for a son'; from नमस्—नमस्यति 'he pays homage'.

Parasmaipada and Atmanepada.

404. The general difference in meaning between Parasmaipada and Atmanepada has been stated in Rule 218.

405. Many roots change the 'Pada' to which they properly belong, when preceded by Prepositions (उपसर्ग). Some of the most important cases are as follows—

406. अम् (दिवादि) Par. is used in both Padas after Prepositions—निरस्यति or निरस्यते.

407. क्त, without a Preposition, takes either Pada—करोति, कुरुते; but after certain Prepositions it is Atm., in certain definite senses—thus हरि-मुपकुरुते, he serves Hari.

✓ 408. क्रम् which as a simple Verb takes both Padas, is Atm. after उप and परा, in the senses of 'continuity', 'energy', 'increase'. Thus उपक्रमते 'he commences to advance'; पराक्रमते 'he marches to attack.' क्रम् after आ is Atm., when the rising of a heavenly body is meant—आक्रमते सूर्यः 'the sun rises,' (but आक्रमति धूमो हर्म्यतलात् 'the smoke rises from the terrace').—After प्र and उप, क्रम् is Atm. in the sense of beginning—प्रक्रमते भोक्तुम् 'he begins to eat'.

✓ 409. क्री is Atm. with अय, परि, वि,—विक्रीणीते 'he sells.'

✓ 410. क्रीड् is Atm. after अनु, आ, परि, सम्; अनु-क्रीडते 'he plays' etc.

✓ 411. गम् is Atm. after सम्, when the verb is intransitive—वाक्यं संगच्छते 'the sentence fits in.'

✓ 412. चर् after उत् is Atm. when used as a transitive verb—गुरुवचनमुचरते 'he transgresses'

the commands of his teacher.' It is Atm. after सम्, when construed with an Instrumental—रथेन संचरते 'he drives in a chariot'.

✓ 413. जि is Atm. after वि and परा, in the sense of 'conquering.' शत्रून् विजयते 'he conquers his enemies.'

✓ 414. ज्ञा is Atm. after प्रति, in the sense of 'promising'—शतं प्रतिज्ञानीते 'he promises a hundred Rupees.' Also after अप, in the sense of 'denying'—शतमपूजानीते 'he denies a debt of a hundred Rupees.'

✓ 415. दा, simple, takes either Pada; after आ it is Atmanepada—विद्यामादत्ते 'he acquires knowledge.'

✓ 416. नी is Atm. after उत्, उप, नि, in certain senses, as e.g. दण्डमुन्नयते 'he lifts the stick'; माणवकमुपनयते 'he initiates the disciple'; करं विनयते 'he pays the tax.'—Also शास्त्रे नयते 'he gives instruction in the Shāstra.'

✓ 417. यद् with चा is Atm. either when Intransitive, or when having for its object a limb of the Agent's body. आयच्छते तद्. 'the tree spreads'; पाणिमायच्छते 'he stretches forth his hand.' It also is Atm. (as a transitive verb) with

आ, उत्, सम्, except when having for its object a literary work. भारमुद्यच्छते 'he lifts up the load.' But वेदमुद्यच्छति.—It is Atm. with उप, in the sense of 'accepting' or 'marrying'. कन्यामुपयच्छते 'he marries a girl.'

✓ 418. युज्, preceded by प्र, उप, नि generally is Atm.—प्रयुङ्क्ते, उपयुङ्क्ते, नियुङ्क्ते.

✓ 419. रम् is Parasm., if preceded by आ, परि, वि. विरमति 'he takes rest'; परिरमति 'he sports.' After उप it takes either Pada, when used intransitively—उपरमति or उपरमते 'he keeps quiet'.

✓ 420. वद् is Atm. in certain senses; so, e.g., विवदन्ते or विप्रवदन्ते वैयाः 'the doctors disagree (optionally also विवदन्ति and विप्रवदन्ति). वद् with उप is Atm. in the sense of 'advising,' if used transitively—शिष्यमुपवदते 'he advises his pupil.'

✓ 421. विष् with नि is Atm.—निविशते.

✓ 422. स्या is Atm., if preceded by अथ, प्र, वि, सम्. अथतिष्ठते 'he waits patiently'; प्रतिष्ठते 'he sets forth.' It also is Atm. after उत्, except in the sense of 'getting up.' मुक्तावुत्तिष्ठते 'he earnestly aspires to salvation'; but पीठादुत्तिष्ठति 'he rises from his

seat.' It is Atm. after उष in the sense of 'worshipping'—आदित्यमुपतिष्ठते; also in an intransitive sense as 'भोजनकाल उपतिष्ठते' 'he comes, or is present at dinner time.'

423. इन्, with आ, is Atm., if either intransitive or when it has for its object a limb of the Agent's own body. स्वगिर आहते 'he strikes his own head'; but परस्व गिर आहन्ति.

424. ह्ये, with उप, नि, वि, सम् and used intransitively, is Atm. उपह्वयते etc. With आ it is Atm. in the sense of 'challenging'—कृष्णायानुरमाह्वयते.

425. आ, दृग्, श्च take the Atm. in the Desiderative form (सन्त)—जिज्ञासते, दिदृक्षते, श्चक्षुषते.

Use of the Tenses and Moods.

426. The Present Tense (सट्) indicates that an action is taking place at the present time; आगच्छति देवदत्तः 'Devadatta comes (or 'is coming') (just now)'.
 427. It also denotes permanent or habitual action (which may be said to be 'present' at any

time); पर्वतास्तिष्ठन्ति, नद्यः स्रवन्ति 'the mountains stand firm, the rivers flow' (now and at all times).

428. In narration लट् is frequently used to denote past action; with the particle अ it does so exclusively—यजति अ युधिष्ठिरः 'Yudhishthira sacrificed'.

429. It sometimes denotes near futurity; this is frequently the case after interrogatives, thought or desire being implied—किं करोमि 'what shall I do?' ('what am I to do?'); क्व गच्छामि 'where shall I go?' ('where am I to go?').

430. The three Past Tenses—लट्, लिट् and लुङ्—are used, rather promiscuously to denote past action; but according to the old Grammarians the following distinctions should be observed— *without reference to past action*
न लुङ् अस्मिन्—

431. ✓ The Imperfect (लङ्) denotes past action done at some time prior to the current day.

432. The Perfect (लिट्) denotes such past action as took place before the current day and was not witnessed by the speaker. It is the proper tense for narrating events of the remote past.

433. The Aorist (लुङ्) denotes past action without reference to any particular time.

It, however, may be used by preference for action connected with the near past; so e.g. अभूददृष्टिरद्य 'it rained to-day'.

434. With the prohibitive particle मा (to which अ may be added) the Aorist is used in the sense of an Imperative: the Augment अ is dropped in that case—मा शुचः 'do not grieve'; मा भैषीः 'do not fear.'

435. The Imperfect also is sometimes used with मा अ in the same sense, the Augment being dropped.

436. The Simple Future (लट्) expresses futurity in general; the Periphrastic Future (लृट्) expresses futurity, except that of the current day.

437. The Conditional Mood (लङ्) is used in both clauses of conditional sentences, when the meaning is that the condition either was not, or will not be, completed; so that the consequence also did not take place or will not take place. Thus—सुदृष्टियेदमविद्यत् तदा सुभिक्षममविद्यत् 'If there had been good rain, there would have been plenty of food' or 'if there would be good rain (but it is not expected that there will be), there would be plenty of food.'

438. The Potential Mood (निङ्) expresses (1) command, (2) invitation, (3) permission, (4) entreaty, (5) question, (6) prayer.

(1) यजेत 'Let him sacrifice' ('he should sacrifice'); (2) इह भुञ्जीत भवान् 'may you dine here' (i.e. 'I invite you to dine here'); (3) इहासीत भवान् 'you may sit here' ; (4) पुत्रमध्यापयेद् भवान् 'may you be pleased to teach my son' ('I entreat you to teach my son'); (5) किं वेदमधीयीत उत तर्कम् 'should I read the Veda or Logic ?' ; (6) भो भोजनं लभेय 'O, may I obtain food !'.

439. It also may express capability—त्वं कन्यां वहिः 'you are fit to marry the girl.'

440. It frequently is used in both clauses of a conditional sentence to express that two actions are related as cause and effect—कृणुं नमश्चेत् सुखं यायात् 'if he will worship Krishna he will attain happiness.' The Simple Future may also be used in sentences of this kind.

441. The Benedictive (आशिषि-निङ्) expresses a blessing. चिरं जीव्याद् भवान् 'May you live long !'.

442. The meanings of the Imperative (लोट्) are analogous to those of निङ्. Thus—गच्छ कुसुम-

445. Thus words such as कृति, कर्तृ, कारक— which Western Grammar considers to be nouns— and words such as कुर्वत्, कृत, कर्तुम्, कृत्वा— which Western Grammar treats as *verbal* formations—are in Sanskrit Grammar classed, both of them, as Kṛidanta.

In the present Chapter rules will be given for such Kṛidanta forms only as in Western Grammar are considered to have a *verbal* character.

PARTICIPLES.

Present Tense.

446. The Participle Present Parasmaipada is formed by joining the suffix अत् to that form of the special base of a root which appears before the termination 3rd Pers. Plu. Present Par.

Thus from भू (3rd Pers. Plu. Pres. भव् + अन्ति)—Pres. Participle भवत्.

From द्विष् (द्विष् + अन्ति)—द्विषत्.

From ज्ञु (ज्ञु + अन्ति)—ज्ञुवत्.

From तन् (तन् + अन्ति)—तन्वत्.

From क् (कुर्व् + अन्ति)—कुर्वत्.

From आप् (आप् + अन्ति)—आप्वत्.

From चूर् (चोर्य् + अन्ति)—चोरयत्.

From Causative of बुध् (बोधय् + अन्ति)—बोधयत्.

From Desiderative of बुध् (बुबोधिप् + अन्ति)—
बुबोधिपत्.

For the declension of Participles in अत् see
Rules 126 ff.

447. The Participle Present Atmanepada is formed by adding आन or मान to the special base—the latter in the case of all verbs the special base of which ends in अ. Before आन the root appears in the same form as in 3rd Pers. Plu. Atmanepada before अन्ते or अर्ते. Thus from पू—पवमान ; from दिव्—दीव्यमान ; from द्विष्—द्विष्याण ; from हु—जुह्वान ; from तन्—तन्वान ; from क्री—क्रीणान ; from चूर्—चोरयमाण.

॥ आस् forms आसीन

448. The Participle of the Present Passive Voice is formed by the addition of the suffix मान to the Passive base in य. Thus भिद्—भिद्यमान ; शु—शूयमाण ; कृ—क्रियमाण ; दा—दीयमान ; चूर्—चोर्यमाण.

Future Tense.

449. The Future Participle Parasmaipada is formed by adding the suffix अत् to the base of the Simple Future Par. in स्य or ष्य, the अ of which is dropped. Thus from दा—दास्यत्; भू—भविस्यत्; कृ—करिष्यत्; श्रु—श्रोष्यत्. नी—नेष्यत्; चुर—चोरयिष्यत्. (For declension see Rules 126 ff).

450. The Future Participles Atmanepada and Passive are formed by adding to the Future base मान् Thus दाप्यमान्, करिष्यमाण्, श्रोष्यमाण् etc.

Participles in तव्य, अनीय, य.

451. The Participles formed by means of the Suffixes तव्य, अनीय, य are sometimes classed as Future Participles; they however have a somewhat different meaning, denoting that something—as specified by the meaning of the root—either should or must be done, or is fit to be done.

452. Before तव्य and अनीय the final vowel and the penultimate short vowel of the root take Guṇa. Penultimate ऋ before अनीय becomes अर्. Before तव्य an इ is inserted or not according as the roots are सेट् or अनिट्. Thus from दा—दातव्य

or दानीय (what must or should be given); from नी—नेतव्य or नयनीय; from श्रु—श्रोतव्य or श्रवणीय; from भू—भवितव्य or भवनीय; from कृ—कर्तव्य and करणीय; from भिद्—भेत्तव्य and भेदनीय; from बुध्—बोधितव्य and बोधनीय.

453. Before the suffix य, final ण becomes ए; final इ and ई take Guṇa; final उ and ऊ take Guṇa (or Vṛiddhi); final ऋ and ॠ take .Vṛiddhi. Thus—

दा—देय; जि—जिय; नी—नेय; लू—लव्य ('what should be cut'), or लाव्य ('what must necessarily be cut'); कृ—कार्य; तृ—तार्य.

454. Medial short इ and उ, followed by a single Consonant, take Guṇa; ऋ in the same place remains unchanged; अ is lengthened except if followed by a letter of the ष-वर्ग. Thus—

भिद्—भेद्य; बुध्—बोध्य; लृद्—लृद्य; वच्—वाच्य; पठ्—पाठ्य, चम्—चम्य.

455. Medial long vowels or vowels followed by more than one Consonant remain unchanged. Thus—

पूज्—पूज्य; निन्द्—निन्द्य.

प्र forms इत्य; कृ—कृत्य (and काय); खन्—खिय; दृ—दृत्य; लभ्—लभ्य (but with Prep. आ—आलम्भ्य); शास्—शिष्य; श्रु—श्रुत्य; हन्—वध्य or घात्य.

Past Tense.

456. A Past Participle Par. is formed from the Reduplicated Perfect by adding वस् to that form which the root assumes before the termination of the 3rd Pers. Plural. If this form consists of one syllable only, an इ is inserted between root and suffix. Certain other roots also take this intermediate ए.

Thus from भिद् (विभिदुः)—विभिद्वस् ; from क्त्त (चक्रुः)—चक्रिवस् ; from दृग् (ददृग्ः)—ददृग्वस् ; from वच् (ऊचुः)—ऊचिवस् ; from गम् (जग्मुः)—जग्मिवस्.

457. For the Declension of these Participles—which are not much used—see Rule 147.

458. A Past Participle Atmanepada is formed by adding चान् to that form which the root assumes before the termination 3rd Pers. Plu. Atm. Reduplicated Perfect. Thus from क्त्त (चक्रिरे)—चक्राण् ; from यज् (ईजिरे)—ईजान्.

459. The Past Passive Participle is formed by means of the suffixes त् and न्. The more common termination is त् which is joined on either directly or with an intermediate इ ;

which roots take the इ has to be learned by practice. The root mostly remains unchanged; but, in many cases, is weakened in one way or other; thus final nasals are often dropped; इ and उ are substituted for य and व ; ई or ऋ is substituted for आ etc. In some cases again the vowel of the root is lengthened. Thus—

छा	...	छात	लिङ्	...	लीट
नी	...	नौत	पत्	...	पतित
शु	...	शुत	लिख्	...	लिखित
भू	...	भूत	दंश्	...	दष्ट
छा	...	छात	जन्	...	जात
मुच्	...	मुक्त	खन्	...	खात
युज्	...	युक्त	शम्	...	शान्त
लप्	...	लप्त	हन्	...	हत
वृत्	...	वृत्त	वच्	...	उक्त
सिध्	...	मिद्ध	वदु	...	उदित
बुध्	...	बुद्ध	वह्	...	कट
लभ्	...	लब्ध	यज्	...	इष्ट
द्विप्	...	द्विष्ट	ग्रह्	...	गृहीत
नश्	...	नष्ट	प्रच्छ्	...	पृष्ट
दृश्	...	दृष्ट	स्पृश्	...	स्पृष्ट
दह्	...	दग्ध	ध्	...	धृत

स्या forms स्थित ; दा—दत्त (धा—दत्त is contracted into घात्त) ; धा—हित.

460. A considerable number of roots take न (not त); among them specially roots ending in long vowels, and in दृ. Thus—

ली	...	लीन	जू	...	जीर्ण
लू	...	लून	ह्रा	...	हीन
स्तृ	...	स्तूर्ण	मिदृ	...	मिन्न
पृ	...	पूर्ण	वृदृ	...	वृन्न (also वृत्त).

भञ्ज् forms भग्न ; मज्ज्—मग्न ; विज्—विग्न.

461. The sense of this Participle generally is passive ; thus नीत means 'led' ; भग्न 'broken' श्रुत 'heard' ; हत 'killed' ; but in the case of intransitive verbs, of verbs denoting motion, and a few other verbs (among them आम्, स्था, वम्) the Participle has an active sense ; thus गतोऽहं ग्रामम् 'I went to the village' ; वैकुण्ठमधिष्ठितः 'he dwelt in Vaikunṭha'.

462. It further has to be noted that this Participle very frequently has the sense of a finite verb. In the above two examples it has an Active sense ; in the case of most transitive (सकर्मक) verbs its sense is that of a Past Passive Tense. Thus तेन बन्धनानि क्लृप्तानि 'the bonds were

cut by him.' Very frequent is the use of the Neuter form of this Participle in a kind of impersonal construction ; thus—तेन श्रुतम् 'it was heard by him' ('he heard').

463. From the Past Passive Participle in त् or न् a Past Active Participle is derived by adding the suffix वत्. Thus from कृत—कृतवत् (कृतवान्, कृतवती, कृतवत्). This Participle is very generally used in place of a finite Verb ; thus स तत् कृतवान् 'he has done this'.

Indeclinable Past Participle.

464. An indeclinable Past Participle Active (sometimes called Gerund) is formed by adding to roots the suffix त्वा. Before त्वा the root undergoes, on the whole, the same changes as before the त् of the Past Participle Passive. Thus—

ज्ञा	...	ज्ञात्वा	गम्	...	गत्वा
जि	...	जित्वा	वद्	...	उक्त्वा
भू	...	भूत्वा	वद्	...	कृत्वा
कृ	...	कृत्वा	यज	..	इष्ट्वा

तृ ... तीर्त्वा	खन् ... खात्वा
सुच् ... सुक्त्वा	दा ... दत्त्वा
छिद् ... छित्त्वा	स्था ... स्थित्वा
वन्ध् ... बध्त्वा	धा ... दित्वा

✓ 465. When त्वा is preceded by the intermediary इ the vowel generally takes Guṇa—

शी—शयित्वा; पू—पवित्वा; वृत्—वर्तित्वा.

But •विद्—विदित्वा; क्लिप्—क्लिशित्वा; सुप्—सुपित्वा.

Some roots take Guṇa optionally—
लिख्—लिखित्वा or लेखित्वा.

वद् forms उदित्वा; वस्—उपित्वा; ग्रह्—ग्रहीत्वा.

466. When Prepositions are prefixed to the root, त्वा is replaced by य, which is added immediately to the root. Thus—

✓ आदा—आदाय; विनी—विनीय; अनुभू—अनुभूय;
विच्छिद्—विच्छिद्य.

467. त्य takes the place of य after short final vowels. Thus—

विजि—विजित्य; प्रकृ—प्रकृत्य; अधी (अधि+इ)—
अधीत्य.

468. Certain roots ending in म् drop the म् optionally (when त्य is substituted for य). Thus from गम्—आगम्य or आगत्य; from नम्—प्रणम्य or प्रणत्य.

इन् मन् and तन् form हत्य, मत्य, गत्य—प्रहत्य ;
अन्मत्य ; वितत्य.

469. The following examples illustrate the formation of this Participle in the case of some much used roots—

वन्ध्	...	निबध्य	ग्रह्	...	निगृह्य
क्र	...	प्रकीर्य	प्रच्छ्	...	आपृच्छ्य
वच्	...	प्रोच्य	ह्वे	...	आह्वय
वम्	...	प्रोष्य	खन्	...	निखन्य or निखाय
पा	...	प्रपाय	क्षि	...	प्रक्षीय

Infinitive.

470. The Infinitive is formed by adding तुम् to the root which assumes the same form as before the ता of लुट् (Periphrastic Future). Thus—

दा	...	दातुम्	दृग्	...	द्रष्टुम्
स्था	...	स्थातुम्	पच्	...	पक्तुम्
इ	...	एतुम्	पत्	...	पतितुम्
नी	...	नेतुम्	चुर	...	चोरयितुम्
शु	...	श्रोतुम्	बुध्	Cau.—	बोधयितुम्
भू	...	भवितुम्	गम्	...	गन्तुम्
कृ	...	कर्तुम्	वह्	...	वोदुम्
भुज्	...	भोक्तुम्	सह्	...	सोदुम्

CHAPTER VI.

Government of Cases.

कारक

471. The term कारक denotes the different relations subsisting between the Verb and the Nouns in a sentence. Sanskrit Grammar distinguishes six such Kārakas, viz. कर्तृकारक, the relation of 'Agent'; कर्मकारक, the relation of 'direct object of action'; करणकारक, the relation of 'Instrument of action'; संप्रदानकारक, the relation of 'giving'; अपादानकारक, the relation of 'taking' or 'removal'; अधिकरणकारक, the relation of 'abode of action'. It may be said that on the whole each Kāraka-relation is expressed by a special Case (विभक्ति); the 'Instrument' of an action e.g. is generally expressed by the Third (Instrumental) Case. But, according to circumstances, one and the same कारक may be expressed by different Cases; and it thus appears that 'Cases' and 'Kārakas' are by no means identical. This is further shown by the fact that the Sixth (Genitive) Case is not considered to be the expression of a Kāraka-relation. In Western Grammar the topics which in Sanskrit Grammar

are dealt with under the heading 'Kāraka' are treated under 'Government of Cases'; but the difference between Kāraka and Case must not be lost sight of.

The following rules state in the first place by which Case each Kāraka-relation is generally expressed; and secondly for what other purposes, in addition to the expression of definite Kāraka-relations, the several Cases are employed.

कर्तृकारक

472. The Agent in a sentence is expressed by the First (Nominative) Case, provided the Verb has the active form. Thus—रामो ग्रामं गच्छति; देवदत्तः श्रोत्रं पचति; यज्ञदत्तः आस्यते. Where, on the other hand, the Verb has the passive form, the कर्तृकारक relation is expressed by the Third (Instrumental) Case. Thus—श्रोत्रं पच्यते देवदत्तेन; आस्यते देवदत्तेन; रामेण हतो (Past Participle Passive; see Rule 459) बाली.

कर्मकारक

473. The कर्मकारक (relation of the 'object') is expressed by the Second Case (Accusative) in sentences with an Active Verb. Thus—देवदत्तो-

ऽत्रं भुङ्क्ते ; यज्ञदत्तोऽश्वं वध्नाति ; रामो ग्रामं गच्छति
(compare Rule 472).

474. Where, on the other hand, the Verb of the sentence has the Passive form, or is passive in sense, the कर्म is expressed by the First Case (Nominative). Thus—अश्वं भुज्यते देवदत्तेन ; अश्वो बध्यते यज्ञदत्तेन ; देवदत्तेन व्याघ्रो हतः.

475. The Accusative also is used to express distance in space, and duration of time, provided the connection intended is a continuous one. Thus—क्रोशं कुटिला नदी 'the river is winding for a kosa'; मासमधीते 'he studies for a month'. On the other hand मासस्य द्विरधीते 'he studies twice a month.'

476. The intransitive Verbs आस्, गी, स्था when compounded with अधि, take the Accusative of the place with which the action is connected—अयोध्यामध्यास्ते 'he lives in Ayodhyā'. So does वस् preceded by अधि, अनु, आ, उप—वनमन्ववसत् 'he lived in a wood;' (but, if उपवस् means 'to fast', वने उपवसति). So also does विगृ preceded by अभि+नि—अभिनिविगते सम्मार्गम् ।

477. The Verbs—दुह्, याच्, पच्, दण्ड्, रध्, प्रच्छ्, चि, वृ, शास्, जि, मन्य्, सुप्, नी, ह्, कृप्, वृह्, and Verbs having the same meaning,

are द्विकर्मक (take a double Accusative), the Karma relation being substituted for certain other relations (such as अपादान). Thus—गां दोग्धि पयः for गोः दोग्धि पयः 'he milks the cow' (lit. 'he draws milk from the cow'); तण्डुलान् (for तण्डुलैः) ओदनं पचति 'he cooks food from rice'; वृक्षमवचिनोति फलानि 'he gathers fruit from the tree'; माणवकं धर्मं ब्रूते or शास्ति 'he tells, or teaches, the holy law to the pupil'; माणवकं पथानं पृच्छति 'he enquires (as to) the road from the pupil'; बलिं वसुधां याचते 'he demands the earth from Bali'; अजां ग्रामं नयति (हरति, वहति) 'he leads, or takes, the goat to the village'.

478. When Verbs expressing 'knowing' or 'eating,' or intransitive Verbs, or the Verb दृश् are employed in the Causative form (एयन्त), that which would be कर्तुं if the Verb was in its primary form is treated as कर्म; so that the Causative form of all these Verbs takes a double Accusative. Thus—श्रीहरिः शत्रून् स्वर्गमगमयत् 'Hari made his enemies go to the heavenly world' (while, employing the primary form we should have 'शत्रवः स्वर्गमगच्छन्'); आश्वयदमृतं देवान् 'he made the Gods drink Amrita'; वेदानध्यापयद्भिदिम् 'he made the Creator know the Vedas'; मास-

सापयति देवदत्तम् 'he makes Devadatta sit for a month;' दर्शयति हरिं भक्तान् 'he makes the Devotees see Hari.' But दर्शयति may also take the Dative (to denote the person to whom something is shown).

479. Certain Causative Verbs (thus नाययति, वाहयति, खादयति, भक्षयति (अहिंसार्थकभक्ष) take the Instrumental Case to denote the Agent through whom the action is to be accomplished. Thus—वाहयति भारं श्रुत्येन 'he makes his servant carry the load'; खादयत्यन्नं वटुना 'he makes the boy eat food.'

480. The Causative forms of कृ and कृ take the Agent (of the action indicated by the primitive Verb) either in the Second or the Third case. Thus—श्रुत्यं (or श्रुत्येन) कटं कारयति 'he causes his servant to make a mat' ('he has a mat made by his servant').

481. When one of the Verbs from दुह् to कृष, enumerated in Rule 477, which in their Active form are द्विकर्मक, is used in the Passive form, the secondary कर्म—as e.g. गां (standing for गोः) in the sentence 'गां दोषि पयः'—appears in the Nominative Case, while the primary object (पयः) remains in the Accusative Case; thus—गौर्दधते पयः. In the case of नी, ह,

कृष्, वह्, the primary object appears in the Nominative, and the secondary object remains in the Accusative. Thus from अज्ञां ग्रामं नयति we form the Passive construction अज्ञा ग्रामं नीयते. But in the case of Causative Verbs meaning 'knowing' or 'eating' either of the above two constructions may be used. Thus from भाणवकं धर्मं बोधयति either—भाणवको धर्मं बोध्यते or—भाणवकं धर्मो बोध्यते. In the case of other Causative Verbs the primary object remains, in the Passive, in the Accusative Case; the other object appears in the Nominative Case. Thus—देवदत्तो ग्रामं गम्यते.

482. The words उभयतः 'on both sides of'; सबतः 'on all sides of'; उपर्युपरि and अध्यधि 'above'; अधोऽधः 'below'; अभितः and परितः 'around'; समया 'near to'; प्रति 'towards'; अन्तरा 'between'; अन्तरेण 'without'; धिक् and हा 'lie on'; take the Accusative. Thus—उभयतः कृष्णं गोपाः 'the Gopas are on both sides of Kṛishṇa'; उपर्युपरि लोकं हरिः 'over the world is Hari'; परितः कृष्णम् 'round Kṛishṇa'; ग्रामं समया 'near the village'; अन्तरा मां त्वां हरिः 'between me and thee is Hari'; अन्तरेण हरिं न सुखम् 'without Hari there is no happiness'; धिक् कृष्णभक्तम् 'lie on him who is not a devotee of Kṛishṇa'; हा कृष्णभक्तम्.

483. Some Prepositions when used independently (*i.e.* not joined to a Verb) take the Accusative, in certain definite senses. Thus अति देवान् कृष्णः 'Krishna is beyond (*i.e.* excels) the Gods'; अनु हरिं सुराः 'the Gods come after (*i.e.* are inferior to) Krishna'; जपमनु प्रावर्षत् 'it rained just after the muttering of prayers'; उप हरिं सुराः 'the Gods are inferior to Hari'. गिरिमभि विद्योतते विद्युत् 'the lightning flashes towards the mountain'; वृक्षं वृक्षं प्रति सिञ्चति 'he sprinkles one tree after another'; भक्तो विष्णुं प्रति 'devoted towards (to) Vishnu'; लक्ष्मी हरिं प्रति 'Lakshmi is towards, *i.e.* is the proper share of, Hari'.

करणकारक

484. By करण 'Instrument' is understood that thing which is chiefly instrumental in the accomplishment of an action. This relation is expressed by the Third (Instrumental) Case. Thus—रामेण बाणेन हतो बाली 'Bāli was slain by Rāma' by means of an arrow'. Here the Third Case 'रामेण' denotes the Agent (according to Rule-472), the Third Case 'बाणेन' the Instrument-of-action.

485. Sometimes the Third Case expresses the cause or purpose of an action rather than the Instrument. Thus—पुण्येन दृष्टो हरिः 'Hari was seen (by some devotee) owing to his merit', तेनापराधेन दण्ड्योऽसि 'thou must be punished for that fault', अध्ययनेन वसति 'he dwells (there) for the purpose of studying'.

486. The Third Case is also used with Participles expressing accompaniment, such as सह, साकम्, सार्धम्, etc. Thus—पुत्रेण सहागतः पिता 'the Father came with his son'.

487. The Passive Forms of Verbs, having the sense of 'accompanying' or 'possessing', or of the contrary (destitution *etc.*) are construed with the Third case. Thus—त्वया सहितः 'together with thee'; समायुक्तोऽर्थः 'possessed of wealth'; अर्थेन हीनः 'destitute of wealth'.

488. Words expressing equality or likeness take the Third Case; thus—शक्रेण समः or सदृशः 'equal to, or like, Indra'.

489. The Third Case is also taken by words expressing the idea of use or need such as कार्यम्, प्रयोजनम्, अर्थः. Thus—तेन किं प्रयोजनम् 'what is the use of this?'; कोऽर्थः पुत्रेण जातेन यो न विद्वान्

'what is the use of the birth of a son who is not learned'. Similary (a word meaning 'use' or 'need' being understood) तेन किम् 'what is the use of this?' Similary, अलं रुदितेन 'enough of your weeping' ('do not weep'); छतमभ्युत्थानेन 'away with rising' ('do not rise').

490. Observe also the uses of the Third Case which are illustrated by the following examples—
प्रकृत्या दर्शनीयः 'lovely by nature'; गोत्रेण गार्ग्यः 'a Gārgya by family'; अक्ष्णा काणः 'blind of one eye'; सुखेन याति 'he goes with ease'.

संप्रदानकारक

491. संप्रदान 'giving' primarily denotes the relation, to the Verb, of the person to which something is given. To express this relation the Fourth Case (Dative) is used. Thus—विप्राय गां ददाति 'he gives the cow to the Brahmin'.

It has to be noted however that the verb दा is not infrequently construed with the Sixth Case of the person to whom something is given.

492. In a wider sense the संप्रदानकारक means the relation, to the Verb, of the 'indirect object' i.e. the relation, to the Verb, of the person or thing with reference or with a view

to whom or which the action is performed; or, as it may be expressed in many cases, the relation between the action and the result to which it is tending. Thus—सुकवे हरिं भजति 'he worships Hari with a view to salvation'. In this connection the construction of the verbs कृप् and संपद् with the Dative may be specially noted—भक्तिर्ज्ञानाय कल्पते 'Devotion conduces to knowledge.'

493. In phrases, such as फलेभ्यो याति, 'he goes *for* fruit', the Fourth Case expresses what would be fully expressed by an Infinitive—फलान्वाहृतुं याति 'he goes to bring fruit.'

494. The following special cases of the use of the Dative may be noted—

Verbs of 'telling', such as कथयति, व्यापयति, आचक्षते, निवेदयति, take the Dative of the person to whom something is told.—

तस्मै निवेदयति 'he informs him'.

(व्रू takes a double Accusative; comp. Rule 477).

495. Verbs of 'promising' are construed in the same way—विप्राय गां प्रतिशृणोति 'he promises the priest a cow',

496. Verbs of 'sending' take the Dative of the indirect object—भोजेन दूतो रघवे विद्युष्टः 'Bhoja sent a messenger to Raghu'.

497. Verbs of 'moving' sometimes take the object of motion in the Dative (as well as in the Accusative; see Rule 473), provided the motion be actual bodily motion. Thus—ग्रामाय गच्छति (or ग्रामं गच्छति). But मनसा मेवं गच्छति.

498. The Verb रुच् (to please) and others having the same sense; सृह् (to long for); क्रुध्, दृह्, ईर्ष्य्, असूय्, and others having the same sense (of 'anger' or 'hatred') take the Dative. Thus हरये रोचते भक्तिः 'Devotion pleases Hari'; पुष्पेभ्यः सृह्यति 'he longs for flowers'; हरये क्रुध्यति 'He is angry with Hari'.

499. क्रुध् and दृह् preceded by a Preposition govern the Accusative Case. Thus—क्रूरमभिक्रुध्यति.

500. The words नमः, स्रस्ति, स्वाहा, स्र ग, and अलम् (meaning 'equal to', 'a match for,' take the Dative. Thus—गणेशाय नमः 'reverence to Ganesha', प्रजाभ्यः स्रस्ति 'Good fortune to the subjects!'; अग्नये स्वाहा 'This offering

to Agni !'; दैत्येभ्यो हरिरलम् 'Hari is a match for the Demons'.

501. When, on the other hand, the word नमः is used in connection with the Verb कृ, the object of worship is put in the Second Case. Thus—नमस्करोति देवान् 'he does reverence to the Gods'.

502. Verbs meaning 'to salute', such as प्रणम्, प्रणिपत् *etc.* may take the Dative or the Accusative. Thus—न प्रणमन्ति देवताभ्यः 'they do not bow down to deities'; वागीशं प्रणिपत्य 'having bowed down to the Lord of Speech'.

अपादानकारक

503. The अपादानकारक expresses the relation of 'taking from' or 'moving away from' something. The Fifth (Ablative) Case is generally used to denote this relation. Thus—ग्रामादायाति 'he comes from the village'.

504. The ideas of 'originating from' and 'proceeding from' are also expressed by means of the Fifth Case. Thus—ब्रह्मणः प्रजाः प्रजायन्ते 'the creatures are produced from Brahman'; हिमवतो गङ्गा प्रभवति 'the Gangā comes from the Himalaya'; पापादाय

उद्धवति 'ruin results from sin'. The Ablative (rendered in the above examples by 'from') may often be rendered more appropriately by 'on account of', 'by reason of', 'owing to', 'through'. Thus—मौनान्मूर्खो गण्यते 'one is counted a fool owing to one's silence'; लौब्धाभ्यां भक्षयति 'he eats the flesh through greediness'.

505. The following classes of Verbs which are construed with the Ablative Case may be specially noted—

- a. Verbs of 'fearing' व्याघ्रादिभेति 'he is afraid of the tiger'
- b. Verbs of 'protecting'—पाहि मां नरकात् 'protect me from hell!'
- c. Verbs of 'hiding'—मातुर्निनीयते कृष्णः 'Krishna hides from his mother'.
- d. Verbs of 'desisting from'—पापादिरमति 'he desists from sin'.
- e. Verbs of 'swerving' or 'lapsing from'—धर्मोपमाद्यति 'he lapses from duty'.
- f. Verbs of 'learning'—उपाध्यायादधीति 'he learns from the teacher'.

506. अन्य, इतर and other words having a similar meaning; words that denote direction,

either in space or time ; and the particles ऋते and आरात् are construed with the Ablative Case. Thus—अन्य कृष्णात् ‘other than, or different from, Kṛishṇa’; ग्रामात्पूर्वः or प्राग् ग्रामात् ‘to the east of the village’; उत्तरा समुद्रात् ‘to the north of the sea’; चैत्रात्पूर्वः फाल्गुनः ‘Phālguna is prior to Chaitra’; ऋते कृष्णात् ‘without Kṛishṇa’.

507. In sentences expressive of distance, in space or time, the place or point of time from which the distance is reckoned is put in the Ablative, the word denoting the distance in the Locative (Seventh Case), or in the Nominative (in the case of space only) Thus—वनाद् ग्रामो योजने (or योजनम्) ‘the village is at the distance of a yojana from the wood’; कार्त्तिक्या अग्रहायणी मासे ‘The Agrahāyana fullmoon is at the distance (the interval) of one month from the Kārttika fullmoon’.

508. पृथक् and विना (‘without’ ‘apart from’ ‘different from’) take the Ablative, or the Instrumental, or the Accusative Case. Thus—विना रामात् (or रामेण or रामम्) ‘without Rāma’.

509. दूर (‘far’ ‘distant’) and अन्तिक (‘near’) and similar words are, in an adverbial or prepositional sense, used either in the Ablative

or the Locative or the Instrumental or the Accusative. Thus—ग्रामस्य दूरात् or दूरे or दूरेण or दूरम् 'far from the village'.

510. With Comparatives of Adjectives, or words having a comparative sense, the Ablative is used where 'than' is used in English. Thus—भक्तिमार्गाद् ज्ञानमार्गः श्रेयान् 'the way of knowledge is better than the way of devotion'.

511. Words such as प्रभृतिः, आरभ्य, बहिः, अनन्तरम्, ऊर्ध्वम्, परम् take the Ablative. Thus—तस्माद्दिनात् प्रभृति 'beginning from that day'; ग्रामाद्बहिः 'outside the village'; संवत्सरादूर्ध्वम् 'after a year'; अत ऊर्ध्वम् 'henceforward'.

512. आ meaning 'up to' or 'as far as' or 'including' takes the Ablative; thus आमुक्तेः संसारः 'the Samsāra extends up to Final Release'; आसकलाद् ब्रह्म 'Brahma extend's as far as, and comprehends, everything.'

अधिकरणकारक

513. The 'adhikaraṇa' i.e., the place or site where an action is going on, is generally expressed by the Seventh (Locative) Case. Thus—कटे आस्ये 'he sits on the mat'; ध्यान्यामोदनं पचति 'he

cooks rice in a pot' (the action of cooking being connected with the pot through the rice which is in the pot).—The idea of 'site' also extends to the time within which an action takes place. Thus—मासस्य प्रथमे दिवस आजगाम 'he came on the first day of the month'.

514. The following classes of verbs construed with the Locative Case may be specially noted. In the case of all these Verbs the object of the action is viewed as the site or abode of the action

a. Verbs denoting 'throwing' or 'shooting'. Thus—ते तस्मिन् शरान् समुत्तुः 'they shot arrows at him'.

b. Verbs of 'acting' 'behaving' (towards a person), such as हत्, व्यवह, etc. Thus—गुरुषु विनयेन हत्तिः कार्यः 'one should behave respectfully towards senior men'.

c. Verbs of 'loving' 'being attached to' such as स्निह, अतुरब्ध, रम्, etc. Thus—पिता पुत्रे स्नेहयति 'a father loves his son'; रहसि रमते 'he delights in solitude.'

d. Verbs expressing 'believing' 'confiding' (in a person). Thus—पुंसि विश्वसिति कुत्र कुमारी 'when does a maid ever trust a man ?'

e. After Verbs of 'giving', 'telling', 'promising' etc. the Locative frequently takes the place of the Dative. Thus—वितरति गुरुः प्राप्ते विद्याम् 'the teacher imparts knowledge to an intelligent pupil.'

515. Words having the sense of 'engaged in', 'intent on', such as व्यापृत, व्यथ, तत्पर, etc; and words meaning 'skilful in', such as निपुण, take the Locative. - Thus—गृहकर्मणि व्यापृता 'engaged in her household duties'; रामोऽचक्षुते निपुणः 'Rāma is skilful in playing at dice.'

516. When a thing or person is to be distinguished from a class (the sentence in such cases frequently containing an Adjective in the Superlative degree), the noun denoting the class is put either in the Locative or Genitive. Thus—नृषु (or नृणाम्) द्विजः श्रेष्ठः 'the twice-born is the noblest among (or of) men'; गोषु (or गवाम्) कृष्णा बहुधूरा 'among (or of) cows the black ones give most milk.'

517. The nouns ग्रामिन्, ईश्वर, अधिपति, दायाद, साचिन् are construed either with the Locative or the Genitive. Thus—ग्रामाणां or ग्रामेषु अधिपतिः 'the Lord of villages.'

518. When an action is stated for the purpose of determining the time at which, or the circumstances under which, another action takes place, the words constituting the clause which expresses the former action may be put in the Locative case. In most cases such 'Locative' clauses contain a Participle. Thus—
 गोषु दुग्धमानासु स गतः 'he went at the time when the cows are milked'—literally 'on (the time or occasion of) the cows being milked';
 एवमुक्ते 'when this had been said'—literally 'on this having been said'; एवं सति 'this being thus'—or 'such being the case.'

519. Instead of the Locative, the Genitive may be used in constructions of this kind, in order to express that one action takes place 'in spite of' or 'notwithstanding' another action. Thus—
 क्रोयतः (or क्रोयति) प्राब्राजौत् 'he went into exile in spite of (the fact of) people crying' ('although people were crying'); पश्यतोऽपि मे शिशुरपहृतः 'the child was carried off, although I was looking on'.

Constructions of this kind are in Western Grammar, called *absolute* constructions; and we therefore may use the terms 'absolute Locative' and 'absolute Genitive.'

The Sixth (Genitive) Case.

520. The Sixth Case, in Sanskrit Grammar, is held not to be a Kāraka Case, i.e., not to express any of the relations in which the Nouns in a sentence stand to the Verb ; but to denote the relation (संबन्ध) of one Noun to another Noun. Thus—**राजः पुरुषः** 'the King's man' ; **दशरथस्य पुत्रः** 'the son of Dasharatha'.

521. As a matter of fact, however, the Genitive expresses the object of certain Verbs ; thus in the case of Verbs meaning 'to rule' 'to be master of' 'to remember with longing (or regret)', 'to have pity on'. Thus—**पृथिव्या ईदृ** 'he rules the earth' ; **प्रभविष्याम्यात्मनः** 'I shall be master of myself' ; **रामस्य दयमानोऽस्माक्येति तव लक्ष्मणः** 'Taking pity on Rama, Lakshmana thinks of you'.

522. Words formed with primary (कृत) suffixes as a rule take the Agent or the object in the Genitive Case. Thus—**कृष्णस्य कृतिः** 'the doing of Krishna' ; **जगत् कर्ता कृष्णः** 'Krishna is the creator of the world'. But words formed with the Kṛit suffixes described in Chapter VI. and hence specially *verbal* in character, take the

same cases as verbal forms proper would do. Thus—जगत् सृष्टा 'having created the world'; जगत् सृष्टुम् 'to create the world'; कुर्वन् सृष्टिं हरिः 'Hari (is) producing the creation'; दैत्यान् हतवान् विष्णुः 'Vishṇu (was) slaying the demons'; विष्णुना हता दैत्याः 'the demons (were) slain by Vishṇu'.

523. When used in the sense of the Present, Past Participles Passive (in त or म्) take the Genitive (not the Instrumental). Thus—मम विदितम् '(it is) known by me'; अहमेव मतो महीपतेः 'I alone am regarded by the King.'

524. Future Participles Passive (य, तव्य, etc.) may take the Agent either in the Genitive or the Instrumental Case. Thus—मम (or मया) सेव्यो हरिः 'Hari should be worshipped by me.'

525. When a Kṛit-formation is accompanied by its Agent and its object at the same time, the object is put in the Genitive and the Agent in the Instrumental Case. Not unfrequently, however, a double Genitive is used. Thus—आश्चर्यं गवां दौहोऽगोपालकेन 'wonderful is the milking of cows by one who is not a cowherd'; विचित्रा जगतः कृतिर्हरिः 'wonderful is the creation of the world by (on the part of) Hari.'

526. Nouns in उ formed from Desiderative bases take the object in the Accusative. Thus—मित्रं दिदृक्षुः 'desirous of seeing the friend'.

527. Adjectives expressing likeness or similarity govern either the Genitive or the Instrumental. Thus—तुल्यः कृष्णेन or कृष्णस्य 'Equal to Krishna.'

528. Words formed with the suffix तम् and indicating direction, as also उपरि, अधः, पुरः, पश्चात्, अग्रे take the Genitive. Thus—ग्रामस्य दक्षिणतः 'to the south of the village'; तरुणामधः 'under the trees.'

529. Words formed with the suffix एन and indicating direction, take either the Genitive or the Accusative. Thus—दक्षिणेन ग्रामस्य or ग्रामम् 'to the south of the village'

530. In blessings, nouns such as आयुष्य 'long life'; भद्र 'prosperity'; कुशल; सुख; हित may be construed either with the Genitive or Dative. Thus—आयुष्यं देवदत्तस्य (or देवदत्ताय) भूयात् 'long life to Devadatta !'

531. Words implying the sense of कृत्वः ('so many times') govern a Genitive of time. Thus—द्विरद्वौ भुङ्क्ते 'he eats twice a day'.

CHAPTER VII.

Compounds.

समास

532. Sanskrit makes an extensive use of Compound words, समास, *i. e.*, words which consist of the combination of several words—two or more—expressing one meaning. The words combined generally are Nouns, Adjectives and certain indeclinable words (Prepositions and Adverbs). Only the last member of a Compound takes the Case Termination which may be required by the position of the word in the sentence; the earlier members as a rule appear in the Prātipadika form.

Five classes of Samāśas have to be distinguished, the technical names of which are अव्ययीभाव ; तत्पुरुष ; बहुव्रीहि ; द्वन्द्व ; सूरसुपा.

Avyayibhāva Compounds.

अव्ययीभाव-समास

533. An Avyayibhāva Compound has for its first member an Adverb or a Preposition and for its second member a Noun. The sense of this class of Compounds generally is adverbial,

and they therefore may be called **Adverbial Compounds**. These Compounds are indeclinable and neuter in gender. Thus from यथा and शक्ति—यथाशक्ति ‘according to power’; from प्रति and अग्नि—प्रत्यग्नि ‘towards the fire.’

534. In most cases the second member of the Compound appears in its unchanged Base form. But there are exceptional cases—

(a) Final long vowels are shortened ; final ऐ becomes इ ; final औ or औ becomes उ.

(b) Final अ, whether original or substituted for आ, becomes अम्.

(c) अम् is added to certain Nouns ending in Consonants, among them गरुड्, मनस्, दिक्, दिग् ; and is optionally added to all Nouns ending in one of the first four letters of a Varga.

(d) Final अन् of Masc. or Fem. Nouns is changed to अम् ; in the case of Neuter Nouns it is changed to अम् or अ.

(Thus from अधि and गोपा—अधिगोपम् ‘on the cowherd’ ; from अनु and गङ्गा—अनुगङ्गम् ‘along the Gaṅgā’ ; from उप and गो—उपगु ‘near a cow’ ; from उप and गरुड्—उपगरुडम् ‘near autumn’ ; from उप and समिध्—उपसमिध् or उपसमिधम् ; ‘near

the firewood' ; from उप and राजन्—उपराजम् 'near the king' ; from अधि and आत्मन्—अध्यात्मम् 'referring to the Self'.)

535. बहिः (outside), प्राक् and similar words, and certain Prepositions form Avyayibhāva Compounds either according to Rule 534 or with the noun in the Ablative Case. Thus प्राग्-वनम् or प्राग्यनात् 'to the east of the wood', बहिर्वनम् or बहिर्वनात् 'outside the wood' .

536. अ is optionally substituted for the final vowel of नदी, पौरुषमामो, गिरि. Thus from उप and नदी—उपनदि or उपनदम् 'near the river'

537. अक्षि compounded with प्रति, पर, सम्, अनु forms प्रत्यक्षम् 'before one's eyes', परोक्षम् 'out of sight', समक्षम् and अन्वक्षम् 'forthwith'

538. आ, indicating a limit, which is commonly construed with the Ablative Case (Rule 512) also may enter into an Avyayibhāva Compound. Thus, in addition to आमुक्ते, आमुक्ति 'up to final release',

539. The meanings expressed by Avyayibhāva Compounds (several of which have been illustrated by the above examples) are various. The following may be noted :—(a) vicinity (सामोष्य)—

उपक्रमम् 'near Kṛishṇa' ; (b) absence (अभाव)—
 निर्जनम् 'where people are absent' ; (c) trans-
 gression 'of (अत्यय)—अतिहिमम् 'beyond the
 winter season,' ; अतिमात्रम् 'beyond the proper
 measure' ('excessively') ; (d) coming after
 (पश्चात्)—अनुविष्णु 'after Viṣṇu' ; (e) fitness
 (योग्यता)—अनुरूपम् 'in a corresponding manner' ;
 (f) repetition (वीक्षा)—प्रत्यहम् 'every day' ;
 (g) 'non-exceeding' (अनतिवृत्ति)—यथाशक्ति 'not
 beyond—i. e. according to one's power' ; (h)
 succession in order (आनुपूर्व्य)—अनुक्रमम् 'in due
 order' ; (i) simultaneousness (योगपद्य)—सचक्रम्
 'along with the wheel'.

Tatpurusha Compounds.

तत्पुरुष-समान

540. Tatpurusha Compounds are sometimes defined as Determinative Compounds because in most of them one member of the Compound (generally the former) determines or qualifies the other member (generally the latter). This definition does not however comprise all Compounds which are classed as तत्पुरुष.

541. The first sub-class of Tatpurushas comprises Compounds which when dissolved into their constituent parts exhibit the first member in a case different from that of the second member. According to the case termination of the first member we thus have—

1. द्वितीयातत्पुरुष—

कृष्णश्रितः = कृष्णं श्रितः 'one who has resorted to Krishna'; दुःखातीतः = दुःखमतीतः 'one who has passed beyond sorrow'; ग्रामगमी = ग्रामं गमी 'one who goes to the village'; अन्नबुभुक्षुः = अन्नबुभुक्षुः 'one who desires to eat food'; गृहमागतः = गृहमागतः 'having come to the house'; सुहर्तु-सुखम् 'pleasure which lasts for a muhūrta (सुहर्तम्)'.
 2 द्वितीयातत्पुरुष—

हरिद्रातः = हरिणा द्रातः 'protected by Hari'; नख-भिन्नः = नखैर्भिन्नः 'split by the nails'; धान्यार्थः = धान्येनार्थः 'wealth acquired through grain'; मातृ-सदृशः = माता सदृशः 'resembling his mother'; मासपूर्वः = मासेन पूर्वः 'earlier by a month'; मापो-नम् = मापेण कनम् 'less by a māsha (a kind of weight)'; दध्नीदनः = दध्ना द्नीदनः 'rice mixed with curds'. But—अक्षय काशः.

3. चतुर्थीतत्पुरुष—

यूपदारु = यूपाय दारु 'wood fit for a sacrificial post'; गोहितम् = गवे हितम् 'what is good for cattle'.—In compounds with अर्थे meaning 'fit for' 'meant for', the entire Compound has the sense of a Dative case = द्विजार्थः सूपः 'broth for a Brāhmaṇa.'

4. पञ्चमीतत्पुरुष—

चौरभयम् = चौराद् भयम् 'fear from a thief'; स्वर्गपतितः = स्वर्गात् पतितः 'fallen from heaven'.

5. षष्ठीतत्पुरुष (which is the most common kind of Tatpurusha)—

राजपुरुषः = राज्ञः पुरुषः 'the king's man'; तत्पुरुषः = तस्य पुरुषः 'the man of him', 'his man'; गिरिनदी = गिरेर्नदी 'a mountain torrent'; अश्वघामः = अश्वस्य घामः.

6. सप्तमीतत्पुरुष—

अक्षणीयः = अक्षेणु गीयः 'skilled in dice'; ईश्वराधीनः = ईश्वरे अधीनः 'dependent on the Lord'; तत्रभुक्तम् (where तत्र represents a Locative) 'eaten there'.

542. While, as a rule, the first member of a Tatpurusha does not retain its case termination, the termination is actually retained in a considerable number of cases. Thus—भोजमालतम्

'done by strength' (ओजसा 3rd case of ओजस्); परस्मैपदम् 'voice for another' (परस्मै 4th case of पर); आत्मनेपदम् 'voice for one's self' (आत्मने 4th case of आत्मन्); दूरादागतः 'come from afar' (दूरात् 5th case of दूर); दास्याः पुत्रः 'son of a slavewoman' (दास्याः 6th case of दासी); युधिष्ठिरः 'firm in battle' (युधि 7th case of युध्); हृदिस्पृग् 'touching the heart' (lit. 'in the heart'; हृदि 7th case of हृद्). —In these cases there is said to be अनुक् i. e., non-elision of the case termination.

543. Certain Tatpurushas show an irregularity in that respect that they require to be dissolved by phrases in which the first member of the Compound governs the second. Thus—पूर्वकायः 'the forepart of the body' (पूर्वं कायस्य); मध्याह्नः 'mid-day' (मध्यः अह्नः); प्राप्तजीविकः 'one who has obtained a livelihood' (प्राप्तो जीविकाम्). But also जीविकाप्राप्तः.

544. In another class of Tatpurusha Compounds the second member has a क्त affix which is used in the Compound only, so that the two members cannot be simply separated as in the case of the examples given in Rule 541. Thus we cannot resolve कुम्भकारः 'a pot maker' into कुम्भं or कुम्भस्य कार (for कार cannot stand by

स्नातानुलिप्तः 'bathed and anointed' (पूर्वं 'स्नातः पश्चादनुलिप्तः'); कृताकृतम् 'done and not done i.e., ill done' (कृतं च तदकृतं च).

548. Frequently such Karmadhāraya Compounds imply a comparison, and इव has to be used when they are dissolved. Thus—घनश्यामः 'dark like a cloud' (घन इव श्यामः). In some cases where comparison is implied, the object to which something is compared is the second member of the Compound. Thus—पुरुषव्याघ्रः 'a man like a tiger'.

549. In some other Karmadhāraya Compounds also the determining member takes the second place. Thus—इमयुवतिः 'a young female elephant'.

550. The interrogative Pronoun किम् (instead of which कु is also used, and sometimes का or कद्) is used as the first part of Karmadhāraya Compounds expressing contempt or censure. Thus—किंराजा 'a bad king' (कुत्सितो राजा); कुपुरुषः 'a bad man', 'a coward'; कदम्बः 'a bad horse'.

551. With regard to words denoting direction in space (such as पूर्व 'eastern' etc.) and the cardinal numbers the rule is that they cannot enter into Karmadhāraya composition with other words,

except when the Compound is a proper name. Hence उत्तराः वृक्षाः 'the northern trees' (not उत्तरवृक्षाः); पञ्च ब्राह्मणाः 'five Brāhmaṇas'. On the other hand सप्तर्षयः 'the seven Rishis', this Compound being the proper name of a constellation.

552. Words belonging to the two classes mentioned in Rule 551, may however form the first members of Compounds, provided the Compound has a तद्धित (secondary) suffix superadded to it; or has the meaning of a Taddhita formation; or is the first member of another Compound. Thus—पूर्वगानः 'being in the eastern hall' (formed by means of the Taddhita suffix च, owing to which the ऊ of पूर्व takes Viddhi, from पूर्वगाना = पूर्वा गाना 'the eastern hall'); षास्मातुरः 'having six mothers' (a name of Kārttikeya, formed by Taddhita च from षट् and मातृ); द्विगु 'bartered for two cows' (from द्वि and गो); पञ्चगवधनः 'one whose wealth consists in five cows' (from पञ्च गवः and धनम्; पञ्चगव being a Tatpuruṣha and पञ्चगवधनः a Bahuvrīhi Compound.)

553. Sarvanāmans when used as first members of a Tatpuruṣha Compound do not take the feminine termination (which is required when

the Compound is dissolved). Thus—पूर्वशान्ता
(=पूर्वा शान्ता).

➤ 554. Cardinal numbers may also enter as first members into Tatpurusha Compounds, provided the Compound so formed denote an aggregate. Such Compounds as a rule are neuter. But when the second member of the Compound terminates in अ, the suffix ई is generally added and the Compound then is feminine. Thus from त्रि and लोक—त्रिलोकी 'the three worlds'. But there are exceptions—त्रिभुवनम् 'the three worlds (viewed as one whole)'; चतुर्युगम् 'the four Yugas collectively'.

555. A Tatpurusha Compound the first member of which is a cardinal number is called a द्विगु Compound.

556. Tatpurusha Compounds generally take the gender of the second member. But in certain cases the gender of the Compound is determined by that of the noun which has to be supplied for the full understanding of the Compound. Thus—अतिमालः (i.e. पुरुषः); निष्कौशान्विः (i.e. पुरुषः); प्रासजोविकः (i.e. पुरुषः); see above Rules 543; 545. In these cases short vowels (अं इ.) are substituted for the long vowels

(आ in माला, जीविका ; ई in क्रीडाम्बी). And there are other more marked exceptions also ; thus—

इच्छायम् (from इच्छु + छाया) 'the shade of many sugarcanes'; ईश्वरसभम् (from ईश्वर + सभा) 'a King's council'; स्त्रीसभम् 'an assembly of women'.

557. Compounds ending in रात्र (for रात्रि) and यद् or यद् (for यद्) are mostly masculine. Thus—पूर्वाह्नः 'the forenoon'.

558. The Adjective महत्, when used as the first member of a Karmadhāraya Compound, becomes महा. Thus—महादेवः 'the great God i.e., Shiva.'

559. Feminine forms which have a corresponding masculine form, substitute the latter when they appear as first members in Karmadhāraya Compounds. Thus—महानवमी (महती being replaced by महत् and महत् becoming महा according to Rule 558); ब्राह्मणभार्या; क्षत्रचतुर्दशी.

560. A number of nominal bases, when forming the last members of Tatpurusha Compounds, undergo a certain change of form. The most important cases are as follows:—

a. यद् becomes यद् after numerals and indeclinable words. Thus—यद्: 'two' fingers long.'

b. अहन् generally becomes अह. Thus—सप्ताहः ‘an aggregate of seven days.’ But it becomes अह् in words denoting parts of the day, as also after सर्व and indeclinables. Thus—पूर्वाह्नः ‘forenoon.’

c. पथिन् becomes पथ. Thus—धर्मपथः ‘the path of Religion.’

d. राजन् becomes राज. Thus—महाराजः.

e. रात्रि becomes रात्र after cardinal numerals, indeclinables, सर्व, पुष्ट; and in words denoting parts of the night. Thus—द्विरात्रम् ‘an aggregate of two nights’; पूर्वरात्रः ‘the earlier part of the night.’

f. सखि becomes सख. Thus—प्रियसखः ‘a dear friend’.

561. When the first part of the Compound is च, किम् or the negative अ, the above named changes generally do not take place. Thus—सुराजन् (Nom सुराजा) ‘a good king’; किंसखि (Nom किंसखा) ‘a bad friend.’

562. The following words are considered as Tatpurushas of a more or less irregular kind—
(उच्चनीचम् ‘high and low’; राजान्तरम् (अन्यो राजा) ‘another king’; ग्रामान्तरम् ‘another village’; अकिंचन ‘a man who possesses nothing’; चिन्मात्रम्

'that which is intelligence only'; अहंपूर्विका
'emulation') (अहं पूर्वमहं पूर्वमिति यस्यां क्रियायामभि-
धीयते सा). This class of Compounds is called
सयूरव्यंसकादि.

563. In some Karmadhāraya Compounds the first member represents a Compound the second member of which is dropped. Thus—
देवब्राह्मणः = देवपूजको ब्राह्मणः 'a Brāhmaṇa who worships the Gods'. Such Compounds are called
सध्यसपदलोपिन्.

564. It must be observed that in far the greater number of cases the formation of a Tatpuruṣha Compound is optional, and that hence the two words constituting the Compound may be used separately also; as e.g., नीलमुत्पन्नम् instead of नीलोत्पन्नम्. In a few cases only the formation of the Compound is compulsory; so e.g. सुशमयः (when used as the name of a certain species of snakes).

565. And further it has to be noted that although the range of the formation of Tatpuruṣha Compounds is very wide, there are numerous restrictions (which are best learned by practice). An important case of such restriction is that nominal bases in ट or ष्ट, denoting an Agent,

are not compounded with nouns in the Genitive Case. Thus from अपां स्रष्टा 'the creator of waters' we cannot form अप्स्रष्टा; nor can we form ओदनपाचकः from ओदनस्य पाचकः. But there are exceptions from this rule also; so e.g., देवपूजकः 'one who worships the Gods'.

Bahuvrihi Compounds.

बहुव्रीहि-समास

566. Bahuvrihi Compounds may be called attributive or possessive Compounds, in as much as they generally express an attribute belonging to something else: the first member of the Compound determining or qualifying that which is expressed by the second member. Thus—पीताम्बरः ('yellow-robe') 'a person who has a yellow-robe'; दीर्घबाहुः 'long-armed'; वीर-पुरुषः '(a region etc.) the men in which are heroes'; देवदत्तनामा (Nom. of 'नामन्') '(a man) whose name is Devadatta'; चिन्तापरः '(a man) whose highest aim is thinking'; इन्द्रादयः (Nom. Plu. of इन्द्रादि) 'those who have Indra for their

first' (i.e. 'Indra and the other Gods'); त्रिलोचनः
 'he who has three eyes i.e. Shiva'; दण्डहस्तः
 'a man who has a staff in his hand' ('a man
 carrying a staff'); त्यक्तनगरः 'a person who has
 left the city'.

567. Bahuvrīhi Compounds require to be resolved by means of relative clauses in which the relative Pronoun appears in a case other than the Nominative; while the two or more members of the Compound as a rule stand in the same case, generally the Nominative Case. The examples given above thus are resolved as follows—पीतमम्बरं यस्य सः; दीर्घी बाह्व यस्य सः; वीराः पुरुषाः यस्मिन् सः; देवदत्तो नाम यस्य सः; चिन्ता परं यस्य सः; इन्द्र आदिर्येषां ते; त्रीणि लोचनानि यस्य सः; दण्डो हस्ते यस्य सः; नगरं त्यक्तं येन सः.

568. In agreement with their adjectival function Bahuvrīhi Compounds throughout take the gender of that word an attribute of which the Compound expresses. Thus, in the above, देवदत्त-नामा '(a man) whose name is Devadatta' (although नामन् is Neuter); रूपवद्भार्यः 'a man who has a handsome wife' (भार्या).

569. Certain Compounds of this class require to be resolved with the help of an इव. Thus—

विद्युत्प्रभः 'one whose brightness (प्रभा) is like that of lightning' (विद्युत इव प्रभा यस्य सः); चन्द्रानना 'moon-faced' (चन्द्र इवाननं यस्याः सा).

570. In resolving बहुव्रीहि Compounds the first part of which is a Preposition, a verbal form may have to be employed. Thus—प्रपर्णः '(a tree etc.) from which the leaves have fallen' (प्रपतितानि पर्णानि यस्मात्); निस्तेजाः (Nom. Sing. Masc. of निस्तेजस्) 'a man devoid of energy' (निर्गतं तेजो यस्मात् सः).

571. a. Some Compounds formed of indeclinable words or numerals or आसन्न अदूर or अधिक and numerals—which are considered to be Bahuvrihis—show certain irregularities in form. Thus उपदशाः (from दशन्) 'about ten' (दशानां समीपे ये सन्ति ते उपदशोः); द्वित्राः (from द्वि and त्रि) 'two or three'; आसन्नविंशाः 'nearly twenty' (विंशतेः आसन्नाः); त्रिचतुराः 'three or four'.

b. दक्षिणपूर्वा (Fem. Sing.) 'south-east' and similar compounds; केशाकेशि (Neut. Indcl.) 'Seizing each other by the hair'; दण्डादण्डि (Neut. Indcl.) 'Beating each other with sticks', are likewise classed as Bahuvrihis.

572. When the first member of a Compound is a feminine form derived from a corresponding

masculine form by means of the suffix चा or ई, the masculine base is used, provided the second member of the Compound be a feminine form. Thus—‘रूपवती भार्या यस्य सः’ is represented by the Bahuvrihi ‘रूपवद्भार्यः’; ‘चित्रा गावो यस्य सः’ by ‘चित्रगुः’. But on the other hand, गङ्गाभार्यः (where गङ्गा is not formed from a corresponding masculine). There are exceptions; thus—‘कल्याणीप्रियः’ ‘one to whom a virtuous woman is dear’; ‘ब्राह्मणीभार्यः’ ‘one who has a Brahmin woman for his wife’; ‘सुकेशीभार्यः’ ‘a man who has for wife a woman with beautiful hair.’

573. Bahuvrihi Compounds the last member of which is a feminine Noun ending in ई or ऊ, or a noun ending in कृ, take the suffix क. Thus—‘बहुनदीकः’ ‘(a country etc.) in which there are many rivers’; ‘सपत्नीकः’ ‘(a man) accompanied by his wife’; ‘सुतभर्तृका’ ‘a woman whose husband is dead’. The same suffix क is taken either necessarily or optionally by many other Bahuvrihis. Thus ‘बहुमालः’ or ‘बहुमालाकः’ or ‘बहुमालकः’ ‘one who has many garlands’.

574. महत् used as the first member of a Bahuvrihi becomes महा. Thus—‘महाबाहुः’ ‘one who has big arms.’

575. सह used as the first member of a Bahuvrihi generally becomes स. Thus—सपुत्रः (or सह-पुत्रः) 'one together with his son'. But सह remains in benedictions—सस्ति राज्ञे सहपुत्राय सहामात्याय.

576. Some Nouns undergo certain changes of form when used as the last members of Bahuvrihi Compounds. The most important cases are as follows—

a. अक्षि becomes अक्ष Thus—लोहिताक्षः 'red-eyed.'

b. गन्ध becomes गन्धि after सु, सुरभि and similar words, provided the smell is inseparably connected with that of which it is predicated. Thus—सुगन्धि जलम् 'water having a sweet smell'. But सुगन्ध आपणिकः 'a shopkeeper dealing in perfumes'.

c. दन्त becomes दत् after सु, and after numerals, provided the Compound is meant to indicate a certain age. Thus—द्विदत् (Nom. Masc. द्विदन्, Fem द्विदती) 'having two teeth.'

d. धनुस् becomes धन्वन्; thus शार्ङ्गधन्वन् (Nom. न्वा) 'having a bow made of horn' (a name of Vishnu).

e. धर्म becomes धर्मन्, provided the former part of the Compound consists of one word

only. Thus—विदितधर्मन् 'one who knows the law'.

f. नासिका becomes नस. Thus—उन्नसः 'high-nosed'.

g. पाद becomes पाद after Numerals and सु ; also in some other Compounds. Thus—द्विपाद 'biped'; व्याघ्रपाद 'having feet like a tiger.'

h. प्रजा and मेधा become प्रजम् and मेधम् after सु, दुः and negative अ. Thus—अप्रजस् (Nom. Sing. Mas अप्रजाः) 'without offspring.' 24/7.

Dvandva Compounds.

इन्द्र-समास

577. Dvandva Compounds consist of two or more Nouns which, if not compounded, would be connected by च ('and'); they hence may be called Copulative Compounds. They are of two different kinds according as the objects denoted by the Members of the Compound are viewed as merely conjoined but fundamentally separate (इतरैतरइन्द्र); or as constituting an aggregate or complex, of which the Members form parts only. (समाहारइन्द्र) In the former case the Compound takes a Dual or Plural termination, according as the Members are two or more, and the gender-

of the final Noun is the gender of the whole. Thus—रामलक्ष्मणौ 'Rāma and Lakshman'; ब्राह्मण-क्षत्रियविट्शूद्राः 'a Brāhmana, a Kshātriya, a Vaishya and a Shūdra'; कुकुटमयूयौ (Dual Fem.) 'a cock and a pea-hen.'

578. Samāhāra Dvandvas are Singular and Neuter.

a. In the case of words denoting limbs of the body, parts of an army, inanimate objects, names of rivers of differing gender, countries, insects, animals between which there is natural enmity, the Dvandva Compound has always the समाहार form. Thus पाणिपादम् (पाणी च पादौ च) 'hands and feet'; रथिकाश्वारोहम् (रथिकाश्च अश्वारोहाश्च) 'charioteers and horse-men'; गङ्गाशोणम् (गङ्गा च शोणश्च) 'the rivers Gangā and Sona' (but गङ्गायमुने); अहिनकुलम् (अहिश्च नकुलश्च) 'snake and ichneumon' (which are natural enemies)

b. In certain other cases—as when names of trees, deer, grass, corn, condiments, beasts, birds are combined—the Samāhāra form is optional. Thus प्लक्षन्ध्रशोथम् or प्लक्षन्ध्रशोथाः 'Plaksha and Nyagrodha trees'; व्रीहियवम् or व्रीहियवाः; दधिघृतम् or दधिघृतं; गोमहिषम् or गोमहिषाः.

c. Words of opposite meaning (not qualifying things) also form समाहार Compounds. Thus शीतोष्णम् 'hot and cold'. But शीतोष्णे जले.

d. पूर्व and अपर, उत्तर and अधर form पूर्वापरम् or पूर्वापरे; अधरोत्तरम् or अधरोत्तरे.

e. Words denoting fruits, parts of an army, herbs, deer, birds, insects, corn or grass, however, form Samāhāra Dvandvas only when in the Plural. Hence वदरं च अमलकं च forms वदरामलके (not 'कम्) ; रथिकञ्च अम्बारोद्भय forms रथिकाम्बारोद्भौ (not 'हम्).

f. अहोरात्रः 'the period comprising a day and a night' is irregular in Gender.

579. There are special rules determining the order of words in Dvandva Compounds.

(a) Words ending in इ or उ should be placed first. Thus—हरिहरौ 'Hari and Hara'.

(b) Words ending in अ and beginning with a vowel should be placed first. Thus—इन्द्राग्नी. This rule prevails over Rule (a) ; hence इन्द्राग्नी 'Indra and Agni'.

(c) Words that have fewer syllables should come first. Thus—विबकेगवी. This rule prevails over (a) and (b) ; thus—वागग्नी 'Vāch and Agni'.

(d) In general the more important word should be placed first ; hence the higher caste, the elder brother, *etc.*, have the first place. Thus—युधिष्ठिरार्जुनौ.

(e) In a number of cases the position is optional ; thus केशश्मशू or श्मशुकेशौ ; धर्मार्थौ or अर्थधर्मौ ; शब्दार्थौ or अर्थशब्दौ ; कामार्थौ or अर्थकामौ ; गुणवृद्धौ or वृद्धिगुणौ. *In other cases the position is contrary to the above rules ; thus उलूखलमुसलम् ; शूद्रार्थम् ; अग्निभुवम्.

580. When two nouns ending in ऋ, implying relationship, or connection by priestly functions, form a Dvandva, the ऋ of the former is changed to आ. Thus—मातापितरौ ‘father and mother’ ; होतापोतारौ ‘the Hotri and the Potri’.—The same change takes place when a word implying relationship is compounded with पुत्र ; thus—पितापुत्रौ.

581. When the names of deities viewed as associated with each other form Dvandva Compounds, आ is generally substituted for the final vowel of the former member. Thus—मित्रावरुणौ ; अग्नामरुतौ.

582. The इ of अग्नि, followed by सोम or वरुण, is lengthened—अग्नीषोमौ.

583. Similarly, although with some irregularities—द्यावापृथिव्यौ (द्वौ च पृथिवी च); द्यावाभूमी.

584. जाया and पति form जायापती 'husband and wife'; for which दम्पती may be substituted.

585. When the final letter of a समाहारद्वन्द्व is a letter of the च-वर्ग or द् or ष् or ह्, च is added to it. Thus—छत्रोपानहम् (छत्र+उपानह) 'umbrella and shoes.'

Saha-supā Compounds.

सह-सुपा-समास

586. There are certain Compounds which, under the rules as to the four special classes of Compounds described so far, cannot be included in any of those classes. Such Compounds are viewed as 'mere compounds' or 'compounds in general', and are termed सह सुपा Compounds. The term explains itself as follows. The phrase सुप् सह सुपा 'a word having a case termination joined with (another) word having a case termination' states the essential feature of most Samāśas (which consist of a combination of two सुप्; it having of course to be kept in mind that

in the finished Samāsa the case termination of the first member is dropped). सह सुपा (short for सुप् सह सुपा) hence is employed to denote words which are 'Compounds in general', without belonging to a special class.

An example of this type of Compounds is भूतपूर्वः = पूर्व भूतः 'what existed previously.'

Ekasesh.

एकशेष

587. This term is applied in Sanskrit Grammar to cases where instead of a combination of several words having the same Prātipadika form one word only is employed, the case termination of which indicates the number (Dual or Plural). Thus, on the Ekasesh principle, the Dual रामौ replaces रामश्च रामश्च; the Plural रामाः replaces रामश्च रामश्च रामश्च.

588. Where the Ekasesh represents words, having different genders but otherwise identical in form, the termination of the masculine gender is retained. Thus—हंसी for हंसी च हंसश्च; ब्राह्मणी for ब्राह्मणी च ब्राह्मणश्च.

589. The same principle is extended to some words dissimilar in form but akin in meaning. Thus—भ्रातरौ is used for भ्राता च स्वसा च; पुत्रौ for पुत्रश्च दुहिता च; पितरौ for माता च पिता च (but also मातापितरौ); श्वशुरौ for श्वश्रूश्च श्वशुरश्च (but also श्वश्रूश्चश्वशुरौ).

CHAPTER VIII.

Secondary Suffixes.

तद्धित

590. In Chapter V it was mentioned that nominal bases are formed from roots by means of primary suffixes (कृत); as e.g. कार्य and कारक from the root कृ. Now, there is a further important class of suffixes by which new words are formed from nominal bases. These suffixes are called तद्धित, or 'Secondary' suffixes.

591. The Taddhita suffixes—of which there are many kinds—express various senses such as 'descended from', 'produced by', 'made of', 'connected with', 'proclaimed by' etc. Some of them produce changes in the words to which they are

added. Thus before the Taddhitas अ, य, इ, एय and others, the first vowel of the base generally takes Vṛiddhi, and certain terminations of the base are dropped. Thus—

a वासुदेवः 'the son of Vasudeva'; औत्सः 'a descendant of उत्स'; औपगवः 'a descendant of उपगु'; ऐच्चाकः 'a descendant of ईच्चाकु'; औष्णः 'made of wool', from ऊष्णः; दैवः 'belonging to the gods' 'divine', from देव; ग्रैष्मः 'belonging to the summer', from ग्रीष्म; सांवत्सरः 'yearly', from संवत्सर; पार्थिवः 'lord of the earth' 'king', from पृथिवी; मौनम् 'silence', from मुनि; यौवनम् 'youth', from युवन्; सौहार्दम् 'friendship', from सुहृद्; चाक्षुषः 'visible', from चक्षुस्. From व्याकरण there is formed वैयाकरणः 'Grammarians.'

b. दाक्षिः 'the son of Daksha'; वैयासकिः 'the son of Vyāsa.'

c. वैजनेयः 'the son of Vinatā'; भगिनेयः 'the son of a sister' (भगिनौ).

d. राज्यम् 'kingdom', from राजन्; गार्ग्यः 'descended from Garga'; दैव्यः 'divine', from देव.—Without Vṛiddhi, दिव्यः 'celestial', from दिव्; दन्त्यः 'dental', from दन्त; यमस्यः 'glorious', from यम्; सत्यम् 'friendship', from सत्य.

592. Other Taddhitas of very frequent use before which the vowel of the base is not changed are—

त्व and ता, which form abstract nouns. Thus from गो—गोत्व 'cowhood' 'the class characteristics of a cow' ; भीरुता or भीरुत्व 'cowardice', from भीरु.

593. इमन्, which forms abstract nouns from Adjectives denoting colour and some other Adjectives. Thus शुक्लिमन् Masc. (Nom. Sing. शुक्लिमा) 'whiteness', from शुक्ल ; महिमन् 'greatness', from महत्.

594. वत्, मत्, इन्, मिन्, विन्, which form possessive Adjectives. Thus गुणवत् (Nom. Sing. Masc. गुणवान्) 'possessing good qualities' ; विद्यावत् 'wise' ; ज्योतिषत् 'possessed of light' ; धनिन् 'wealthy', from धन ; यशस्विन् 'famous' ; वाग्मिन् 'eloquent' (from वाच्).

595. वत् (Indekl.) forms adverbs denoting 'like that' to which वत् is added. Thus ब्राह्मणवत् 'like a Brāhmaṇa'.

596. मय, forms Adjectives denoting 'made of' or 'abounding in' that to which मय is added. Thus काष्ठमय 'made of wood' ; अन्नमय 'abounding in food'.

597. तस् forms adverbs having the sense of an Ablative. Thus आदितः 'from the beginning'; ग्रामतः 'from the village'; उभयतः 'from both sides'; सर्वतः 'from all sides'.

598. च form adverbs having the sense of a Locative; thus सर्वत्र 'everywhere'; अन्यत्र 'in other places'.